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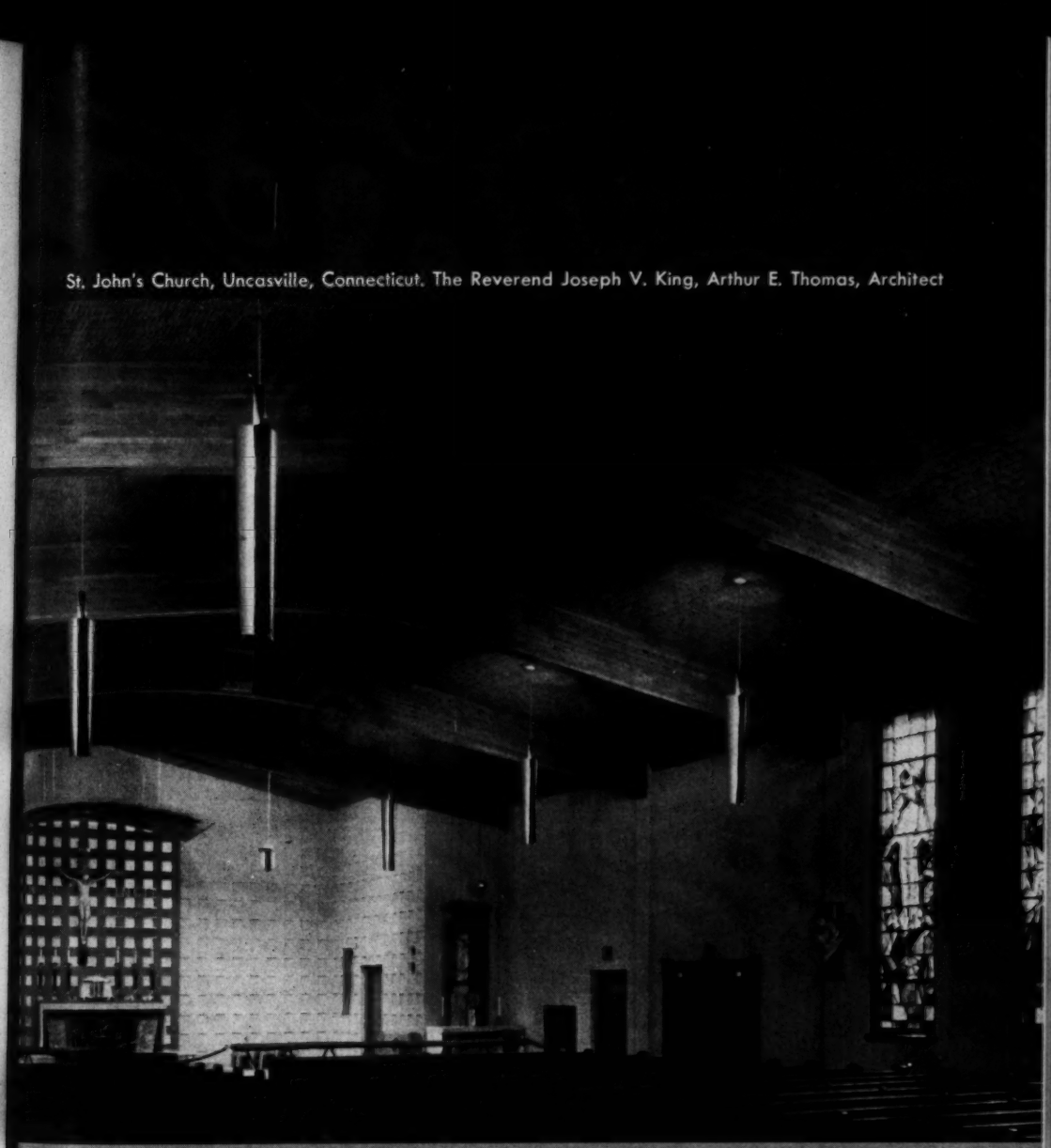

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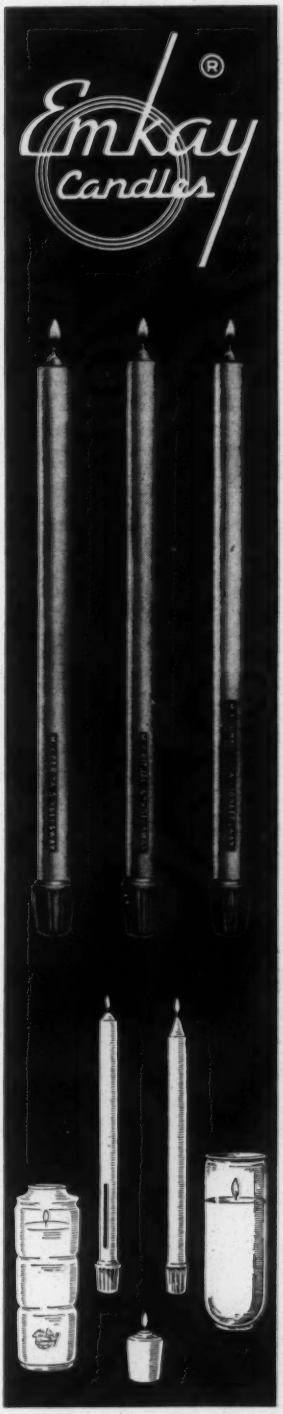

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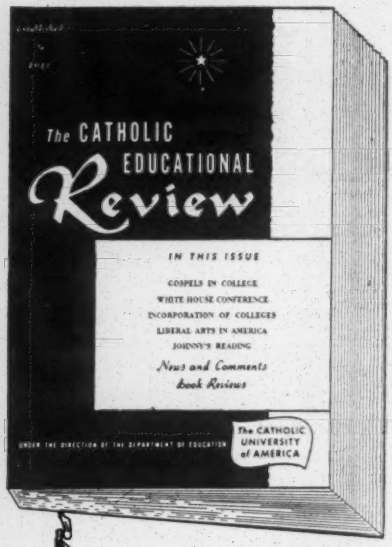

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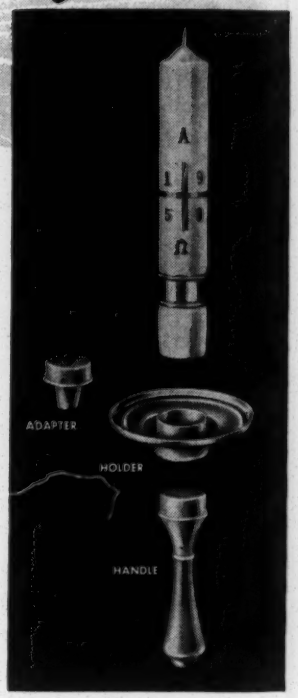

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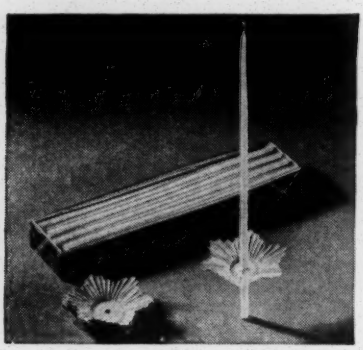

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LOVE FOR THE CHURCH AS THE TEACHER OF TRUTH[1]

I have always thought of these valiant men, so few in numbers, so brilliant, and so handicapped, who work for the salvation of souls amidst the flood of books, of all the books which every day and from every direction spring up and break forth, as it were, from a thousand sources throughout the world, as so many soldiers in the most advanced trench, as so many missionaries in the very heart of paganism, as so many doctors in the midst of a zone affected by an epidemic. And I have always wondered how, in two different areas, these courageous men stand up against the innumerable hostile pressures arrayed against them. These adverse pressures can affect them in the intimacy of their own minds and in the extremely tiring task of defending those souls whom they are obliged and anxious to safeguard.

Since they are subject to a discouragement that their difficult and important work can involve, the Catholic book reviewers must have taken great comfort from the heartening words of praise which the Holy Father directed to them in his discourse of Feb. 13, 1956. The August Pontiff said: "In each one of you, We recognize an effective and loyal co-operator in Our pastoral ministry. In all of you We recognize a strong embankment against the overrunning tide of publications . . . that threaten to submerge the high dignity of human nature in the mire of error or of perversity."

Certainly the Catholic intellectual knows that, in the great battle for the triumph and defense of the truth, he cannot cherish any hope of success, unless, by means of prayer, he obtains the aid of that supreme light that eliminates the basic cause of the darkening of the mind.

[1] *Editor's Note:* This is an excerpt from an address delivered by Cardinal Ottaviani to the Convegno degli Addetti alla Critica del Libro in Rome, in February, 1956. It was first printed in the *Osservatore Romano* of Feb. 19, 1956. Last year it was carried in the first issue of *Divinitas,* the periodical of the Pontificia Academia Theologica Romana. Because of its high importance, and because otherwise it would not readily be available to most American priests, an English translation of the text as it appeared in *Divinitas* is now being presented in *The American Ecclesiastical Review.*

Among the consequences of or wounds inflicted by original sin, the obscuring of the understanding is one of the most terrible. From no other source comes this horrible confusion of tongues that intrigues us. There is no other reason why the history of the human mind is a labyrinth of errors, and a constantly renewed effort to free ourselves from error. There is no other reason why we must attain to truth as we attain to goodness only by dint of strenuous effort.

Since our understanding still feels the effects of original sin, it stands in need of grace. Unsure of itself by reason of sin, courageous through the effects of Christ's grace, what must our intelligence do? First of all, it must make itself the herald of God's word. Two things are requisite if this mission is to be accomplished successfully. First we must obtain the word of God from the Church, which is the everlasting teacher of this message. And we must live that teaching ourselves.

Having assured ourselves of this basic foundation which guarantees us against the failures that beset even the best minds which do not employ this necessary precaution, there remains the duty of devoting ourselves to the serious study that constitutes the second foundation upon which the work of the Catholic intellectual must be based. The Holy Father states, in the discourse cited above: "If the reader relies on the book reviewer, it is because he has confidence in the reviewer's knowledge, his honesty, and his maturity, both when he explains the content of the book and when, during the course of his report, he makes a serious judgment which cannot be brushed aside."

We have allowed things to come to such a state that, in the higher institutions of learning, our enemies may formulate the most harmful poisons without any interference. We have given ourselves to comparatively easy apostolates rather than to the task of profound research and the labor of destroying error in its roots.

We must guard ourselves against spreading error abroad without intending to do so. At least, let us not multiply the echoes of errors by the process of explaining these errors without refuting them thoroughly. If we fail in this, we shall have enlarged the area within which the error is rampant, and we shall have spread its contagion abroad.

Let us devote ourselves, and let us persuade others to devote themselves to serious study. In this way we may at least save the men of the coming generation.

If our theology and the other subjects of the sacred sciences were being held in esteem, we would be in a much better position even now. Much more respect would be accorded us. And we would not be seeing around us even priests among the foolish men who are charmed by incoherent novelties, who have lost their equilibrium as a result of petty propaganda or in games where it is easy to play the star. We would not see them as hunters of passing fame, and, alas, of pleasure and of money.

Unfortunately, for some people, even theology is no longer that of the Fathers and the Doctors of the Church, not that of the encyclicals and of the Councils. It is no longer the noble theology of our venerated professors of years ago, whom we, in our younger days, had hardly the time to know. These teachers were giants on the earth.

Today certain individuals make a pretense of putting a theology together as one might make up a crossword puzzle. They are composing the "new theology," the "theology of labor," the "theology of sport," and the rest. The theologies and the teachers *prurientes auribus* are increasing in number, and the authoritative teaching of the competent organs of the ecclesiastical *magisterium* is being ignored. People have never been so indulgent towards error as they are today. And they have never before been as severe, as disobedient, and as insolent towards the Church as they are today. Augustine and Thomas Aquinas held the ecclesiastical *magisterium* in awed respect. The outstanding sixteenth-century theologians of the second scholastic bowed reverently before it, as did the last great theologians of the second half of the eighteenth century.

Today the ecclesiastical *magisterium* has nothing more to say as far as some little men are concerned. These are the individuals who pose as supermen of culture, and who believe that they can act on their own even in the field of theology.

This does not come about because the Church is no longer the Church. Let us put an end to the process of blaming the Church. Let us not add our own voices to the clamors the enemies of the Church raise against it.

Certain intellectuals, who are watered-down Christians and also fanatical in their stand, hardly ever open their mouths except to say something bad about our history, our household, our brethren, and ourselves. But is this not a vile procedure? Is it not primarily a surrender to the enemy? By dint of listening to him, these people repeat

the same refrain, and nothing delights them more than listening, fascinated, to the same thing. These people seek delight, not as Mary did, at the feet of Jesus, but as Eve did, listening to the serpent. These people make translations. They write reviews. They are always citing other authors. But their sickened eyes see only the enemy.

This comes about, as I have said before, not because the Church has changed. The Church is our Mother and is the Spouse of Christ. It happens because our minds have become flabby and convulsed, like some mind poisoned by drugs. If we are to be sincere Christians, and if we are to be truly learned, we shall recognize the true glory of the Church, since the Church is not only God's kingdom, but also the most beautiful reality that there ever has been and that there ever can be in human history.

Therefore, let us live the Christian life fully. Let us study, in silence but most profoundly. And above all, let us love the Church. It is our mother. And only the person whose mind is darkened and whose heart is infirm will abandon his mother, leave her house, and calumniate her.

ALFREDO CARDINAL OTTAVIANI

THE BISHOP DIES

Recently I was visiting the vast Changduk Palace in the northern part of Seoul. In the museum something especially caught my eye. Three huge swords about forty inches long were standing in a rack against the wall. "I'll wager these swords struck off the heads of our martyrs," I quickly said to my companion. "Perhaps the blood of martyrs is on them." I reverently took one out of its scabbard. It was very heavy. Only a strong man using both hands could have wielded it with anything like accuracy.

A few days later I was reading the farewell letter Blessed James Chastan and Blessed Peter Maubant wrote jointly to their associates of the Paris Foreign Mission Society shortly before their martyrdom. Sure enough In this letter of Sept. 6, 1839, are the words: "To encourage our dear confreres who are destined to take our places, we have the honor of announcing that the first minister Ri, actually grand persecutor, has had three great swords made for chopping off heads." These two devoted priests together with their bishop Lawrence Imbert were decapitated on the sands along the Han River near Seoul Sept. 21, 1839.

Lawrence Mary Joseph Imbert was born in the little town of Calas near Aix April 15, 1797. Very poor, when five he found a sou in the street, got his father's permission to buy a primer with it, and prevailed upon an old lady neighbor to teach him. He practiced writing the letters on walls with a piece of coal until she admiringly bought the poor lad a pen and notebook. His eagerness next caught the eye of the Cure of Cabries, who took him under his wing and taught him grammar, then undertook paying his way through the school in Aix. But not for long, for the wide-awake youngster soon became so good at making rosaries that he was supporting both himself and his aged father. His rosaries and medals even appeared at the fair in Beaucaire. In due time he received his bachelor in letters and passed into the major seminary in Aix.

Already the desire for the foreign missions had begun to possess him and he was preparing himself by privations and continual mortification. He finished theology but, still too young to be ordained, he became a tutor in a wealthy family in Givors. He made

a retreat with the Trappists at Aiguebelle. The abbot easily recognized the metal and true call of God of this young man and approached the Paris Foreign Mission Society in his behalf. Deacon on March 27, 1819, he was given a dispensation to be ordained priest Dec. 18 that same year. He promptly set out for the Chinese mission of Su-tchuen, leaving Paris March 20 and Bordeaux May 1, 1820. After a long odyssey and many delays he finally arrived in Su-tchuen in March, 1825. He stayed twelve years.

There vast districts had to be cared for. Sickness came, and persecution. He founded a seminary at Mo-ping on the Tibetan frontier. No one could miss the virtue and zeal of Father Lawrence. A great fire burned in his soul. But this belongs to the history of the Church in China.

When Korea was offered to the Paris Foreign Mission Society as a field of apostolic endeavor the Fathers considered carefully and long whether their numbers and resources were adequate for assuming this additional burden. Father Imbert pleaded its cause and offered himself to the task. When the death of Bishop Bruguiere left the see of Seoul vacant, he was clearly the fit successor.

Although he never had the consolation of setting foot in his assigned diocese, we dare not pass over without a word Bartholomew Bruguiere, the first vicar apostolic of Korea. He arrived in Bangkok, Siam, June 4, 1827. The aged vicar apostolic, Bishop Florent, was filled with joy at the arrival of such a saintly and zealous helper, and with the approval of Rome consecrated him his coadjutor June 29, 1829. Meantime, Sept. 1, 1827, Propaganda had offered Korea to the Paris Foreign Mission Society and the controversy among themselves as to its acceptance was going on. Bartholomew Bruguiere was in favor of accepting Korea, and wrote a long letter to his confreres refuting point by point the objections against it. Finally, Sept. 9, 1831, the vicariate apostolic of Korea was created and Bishop Bruguiere placed at its head. It was a year before he could start via China and Tartary for his new vicariate. It took two more years enriched with incredible hardships and suffering: hunger and thirst and mean companions and lice and fever, to get within striking distance of his longed-for Korea. The machinations of a Chinese priest already in Korea and the unwillingness of Korean guides to take him in caused further delay. Finally he began the last stage of his journey for his promised

land, but on arriving Oct. 20, 1835, at the little Christian village of Pie-li-keou in Mongolia he suddenly took sick and in an hour was dead. Father Ko, a Chinese priest with him, gave him the last sacraments. The now Blessed Peter Maubant, Korean martyr of 1839, came to hold the funeral. Amidst the Christian graves of a little unknown market town on a mountain side in western Tartary the first vicar apostolic of Korea was buried. On his tombstone was the one Chinese character *sou,* his Chinese name. In 1931 his remains were transferred to Seoul.

The bulls designating his successor arrived from Rome in due time. Pentecost, May 14, 1837, Lawrence Imbert was consecrated titular bishop of Capse and vicar apostolic of Korea by Bishop Fontana of Su-tchuen. Great heat and heavy rains prevented his setting out for his new home till August 17. With two companions he journeyed to Sivang, some thirty miles north of the Chinese wall, then took the imperial route from Peking to Mukden. For thirty *talls* he bought three strong Tartar horses and set out on the morning of November 13. What with his fox-skin cap, his beard and his build and his sauve use of the local salutation *mon-kou* (happy journey) he passed through the guard as a Tartar officer. With the help of the darkness, the cold and the snow he evaded getting down on both knees and making several prostrations before the figure of the emperor engraved on the gate of one of the towns. It did not behoove a Christian bishop to make such prostrations, he thought.

Five days from Mukden is the Korean border town of Pien-men. There he met his Korean Christian guides on December 16. They evaded the border guards, crossed the Amnok (Yalu) and in thirteen days were in the Korean capital, Seoul. "Blessed be God!" Korea's new bishop wrote from there. "Blessed be God! What matter my fatigues. I am in the midst of my children. The joy I feel at seeing them makes me forget the hardships I had to endure to get to them." He passed New Year's, 1838, with a Christian family. Father Maubant joined him in the evening.

After studying the language for three months he began to hear confessions. He heard over three hundred at Easter. Beginning with May that year Fathers Chastan and Maubant helped him take care of the thousand Christians then in Seoul. By November the three had baptized 1,994 adults. They also undertook to baptize pagan

babies in danger of death, a practice before unknown in Korea. In the first eight months over one hundred ninety-two of these were baptized. One hundred fifty-four went promptly to Heaven.

The bishop himself gives us his order of the day.

I am tired to death and exposed to great dangers. I rise each morning at 2:30. At 3:00 I get the household up for prayer. At 3:30 I begin the work of my ministry, baptizing catechumens if there are any, administering confirmation. Then Mass, Communion, thanksgiving. In this way the fifteen or twenty who have received the sacraments can leave before dawn. During the day about the same number come for confession and do not leave until after Communion next morning. I stay only two days in each house where Christians assemble and before daybreak go to another house. I suffer much from hunger. Rising at 2:30 a.m., waiting till noon for a poor and meagre dinner which nourishes me little, in a cold, dry climate: all this is no easy matter. After dinner I rest a little, then give a class in theology to my more advanced students. I hear more confessions till evening. At nine I retire, sleeping on a mat on the ground under a coverlet of Tartary wool. There are no beds or matresses in Korea.

I have always, though weak and ailing in body, led a laborious and busy life. But I think I have here reached the limit and the *ne plus ultra* with regard to work. You may well believe that, what with such a hard life, we scarcely fear the stroke of the sword that will put an end to it. But in spite of all this I am quite well. This dry, cold country is congenial to me.

In this busy way Bishop Imbert passed the rich months God allowed him for working for his flock in Korea. But the wolves were closing in on him and the sheep. In 1839 the regent, more favorable to the Christians, resigned, and the power passed into the hands of their deadly enemies. Spite and greed existed, and there were ignorant and imprudent Christians. Traitors directed the blows and sold their brethren and their pastors for a pittance. At a meeting of the Grand Council in Seoul, April 18, 1839, the mandarin Nam-hen-kyo, prefect of police, denounced "the perverse teaching as very prosperous." The president of the Council, Ri-tji-yen, backed him up strongly and declared:

The situation today has become such that we must redouble our efforts. We must search, interrogate, be severe. We must kill to preserve life. First we must issue such instructions to all prefects of police.

They must redouble their vigilance and pass up no chance for arrest. As the minister of crimes has not yet been commissioned orders must be given the Grand Council to have him called up. He must be told to hold court day after day, even on feast days. Interrogatories must be thorough, and if anyone persists in his error he must be executed without delay. Instructions in the same sense must be sent to all the provinces and fortresses. Searches and arrests must go on without ceasing. Outside the capital houses must be organized in solid responsible groups of fives as was done in 1801 for the suppression of this perverse doctrine, so that from now on they can no longer cover up their tracks. This is my proposal.

The new regent Kim, though unwilling, had to second this proposal, and next day, April 19, 1839, it was published as a persecution edict.

So it was that things got so hot for Bishop Lawrence in Seoul that he had to leave the capital. June 3 he went into hiding in Syang-kol, district Syou-ouen, a very sequestered little village at the extreme tip of a peninsula jutting far out into the sea. At the end of the month he called his two faithful co-laborers, Fathers Maubant and Chastan, to a meeting. Should they leave Korea for a while, hoping thus to quell the storm raging against the Christians? Or should they stay on with their flock? The bishop proposed that he himself remain and they retire to China. But this was impracticable, as there were spies and traitors on all sides, the roads infested with soldiery, and the frontiers closely guarded. So their chief could only urge his two missionaries to remain carefully hidden, and July 3 they parted.

Thanks to information given by apostates, the presence in Korea of strictly forbidden Europeans was an open secret. A decree for their arrest was issued by the regent and a handsome reward offered. A Christian traitor, Kim-ye-sang-i, volunteered to deliver them if he were given enough soldiers. The Government was glad. Kim used a ruse, as he knew his victims would be hard to find. He spread the false report that the officials had at last come to see the light. They were ready to receive the faith if only the bishop and priests would present themselves at court.

Some of the unsuspecting Christians were overjoyed. They told the traitor that probably Andrew Tjyeng knew of the bishop's whereabouts. Now Andrew was an excellent Christian and most

devoted to the missionaries, but a very simple-minded person. He was duped by the trick. He received the traitor's lies with joy. But after having slept over it even poor Andrew began to have his doubts and fears. He finally ended by insisting that Kim accompany him only to within some miles of the bishop's hideout and from there went on alone.

"My son, you have been deceived by the devil!" the bishop exclaimed when he heard from Andrew the traitor's deceitful statement.

But he knew that Kim was near with his henchmen. Flight was impossible. And even were it possible it would only enrage the persecutors against the Christians still more. The bishop accordingly decided to give himself up.

All this took place during the night of August 10, 1839. Next morning Bishop Lawrence said Mass for the last time. Then he wrote Fathers Maubant and Chastan the following letter:

J. M. J. August 11

My dear confreres, Blessed be God! May His holy will be done! It is impossible to hold out any longer. It is not the satellites only who are being sent to look for us, but the Christians. Andrew Tjyeng came one hour after midnight. The most fancy stories have been told him and the poor man has promised to call me. But stay in close hiding till further notice if I am able to give you any. Pray for me.

Lawrence Mary Joseph Imbert,
Bishop of Capse.

He made a little parcel of his vestments and insisted on going alone to the traitor. He obtained leave for Andrew to return to his family. On the way to Seoul he preached Christ to his captors and the little knot of people who gathered out of curiosity to see him. Arrived at Seoul, he was tied with the red cord, the brand of the state criminal. He was put in the prison, then almost at once put to the torture and questioned.

"Why did you come here?"

"To save souls."

"How many have you instructed?"

"About 200."

"Deny God!"

At these words the bishop shuddered with horror and answered in a loud voice:

"No, I cannot deny my God!"

The judge had him beaten and sent back to prison.

From prison Bishop Imbert sent the following short note to Fathers Maubant and Chastan:

> In a crisis the good shepherd gives his life for his sheep. If therefore you have not yet departed, come with the official Son-kie-tsong but let no Christian follow you.
>
> Imbert, Bishop of Capse.

A long and hot controversy has stormed around this little note of the Blessed Martyr-Bishop of Seoul. Can a bishop order his priests to give themselves up when he knows they will certainly be martyred if they do? The Holy Father Pius IX put an end to this war of words going on in Rome between those who were for and against his cause by declaring Lawrence Imbert *Venerable* Lawrence Imbert on Sept. 23, 1857.

On receiving their superior's note Fathers Peter and James immediately gave themselves up and presently were united with him in prison in Seoul.

The following day they appeared before the tribunal. The judges were gorgeously decked out in blue silk robes with ornamented sashes. Soldiers and satellites and henchmen stood around. A curious crowd gawked at the victims. The *Journal of the Court* under date of Sept. 12, 1839, states:

> The criminal Pem-syei-hyeng (Lawrence Imbert) deposes as follows: "What I have to say can be found clearly expressed in my previous depositions. With Ra (Maubant) and Tjyeng (Chastan) we stayed or met each other in Tyeng's house. As I am a bishop, naturally I baptized and confirmed many. Though I would recognize the Christians if I met them, I remember neither their baptismal nor family names."
>
> "As for the people we have succeeded in making Catholics, though they are not very numerous and though I cannot even remember their Christian and family names, we have not recoiled from coming a distance of 10,000 lys to save the souls of these people. To denounce them now, or to do anything to hurt them, is unthinkable. Though we have to die, we will not break the Ten Commandments. Though the sword and saw were before us and our bodies hacked to bits, we should be able to say nothing."

After this session the bishop was transferred to the court for state criminals to be more severely tested. September 15 he was given nine blows with the club. Next day there was another interrogatory and he received five, at another session September 19 five more. Finally September 21 he was condemned to death by decapitation, his head to be hung up afterwards to serve as a lesson to the people. The sentence was immediately carried out.

As a criminal of note Lawrence Imbert was to be put to death with extraordinary ceremonial. In such cases the place of execution was not the ordinary one just outside Little West Gate but at Sai-nam-ḥte, a village on the banks of the Han River about three miles from Seoul. Surrounded by a hundred soldiers he was carried with his hands tied behind his back on a narrow sedan chair to the place of execution.

A general from Seoul presided. The martyr's shirt was removed. The soldiers tied his hands before his breast, passed a long pole under each arm, pierced each ear from top to bottom with an arrow, threw water in his face and then lime. Two men seized the poles and carried the victim three times around the area to expose him to the jeers and mockery of the crowd. A soldier hoisted to the top of a post an inscription; another read aloud the death sentence. The holy bishop was ordered to kneel, his hair was tied to the post. Now several soldiers moved around him, each delivering a blow with the saber. He remained quietly kneeling till the fatal blow was struck. The head fell to the ground. A soldier put it on a tray and presented it to the general who at once reported to the authorities in Seoul that the execution had been properly carried out.

The foundations of the Church in Korea had been cemented with the blood of its bishop. The two hundred fifty thousand Catholics in Korea today kneel to honor his triumph.

The body lay exposed for three days while the head remained hanging to terrify the people. Then both body and head were buried in the sand on the banks of the Han River. On the fourth day after the execution three Christians tried to take the body away but the satellites were on the watch and seized and jailed one of them. Twenty days later seven Christians determined to risk death in a like attempt. They succeeded in getting the body. It was placed in a box and buried on No-kou-san. In 1843 the Christians removed it to Sam-syeng-san some thirty miles from Seoul.

Happier days were dawning on the Korean mission. After Bishop Mutel, eighth vicar apostolic of Korea, had completed the cathedral in Seoul in the nineties, the holy relics of Bishop Lawrence were translated to the crypt. Bishop Lawrence became Blessed Lawrence in 1925, the acknowledged leader of his seventy-eight fellow-countrymen beatified with him. In this present decade the Communists broke into the crypt and smashed in some of the walls, hoping to find money hidden there. Today the relics of Blessed Lawrence Imbert, Bishop and Martyr, rest under the high altar of the Immaculate Conception Cathedral in Seoul.

CLARENCE A. HERBST, S.J.

Seoul, Korea

THE DEVELOPMENT OF MARIOLOGY

II

Mariology, as a science, is admittedly a more recent creation, but not, for that reason, an illegitimate one. The entire process of clarification that takes place in regard to the formation of any theological tract[1] has taken place through the centuries in regard to Mariology, although at a slower pace. What the Scriptures and the writings of the first and second centuries had to say concerning Mary and her privileges had not been set forth in orderly fashion nor in the technical terms with which we are now acquainted. The early purely biblical approach did give way, eventually, to other newer but still legitimate terms. Thus Mary, who is nowhere in Scripture referred to as the "Mother of God" is solemnly proclaimed as such at the Council of Ephesus, but with no change nor addition to the original content of revealed truth.

It must be noted in passing, however, that the century in which individual doctrines become clarified or in which separate tracts are first written cannot determine their validity. The sole test of revealed truth is that it has been given to man by God and was contained in some fashion in that original deposit of revelation which closed with the death of the last Apostle. The Church cannot add truths which had not been revealed by God. To say, however, that the Immaculate Conception is a "new" truth because it was first solemnly defined in the 19th century is not, of itself, a valid argument. The same thing could be said of the doctrine of the two natures in Christ, a doctrine solemnly defined in the fifth century.

There were, indeed, voices raised at the time of Chalcedon against its definitions. Seeing that in the writings of the earlier Fathers the word "nature" signified nothing other than a *concrete* and *complete being* (so that every "nature" would also be a "suppositum"), Severus Antiochenus admitted only *one nature* in Christ, who was both God and Man. In doing this, he further accused the Council of Chalcedon itself of having lapsed into Nestorianism.[2] His basic reason

[1] Cf. *AER*, CXXXVIII, 2 (Feb., 1958), 89-103.

[2] Cf. Lebon, "La christologie du monophysisme syrien," in Grillmeier-Bacht, *Das Konzil von Chalkedon* (Wurzburg, 1951), I, 576 ff.

for this accusation was that the Church had introduced something "new" into the teaching of Christ, that it had "changed" the meaning of the doctrine by departing from a strictly "patristic" terminology.

Quite the opposite, when the sixteenth century Reformers proclaimed that they would accept only what was clearly contained in Scripture, they included among these truths the divinity of Christ. It never occurred to them to deny that Christ was actually the Son of God in that sense defined at Nicea and the other early Councils. Yet, if the scriptural statement of Christ's divinity were so crystal clear, how could there have been room for so many and such extended debates on this and other closely allied points? What actually was admitted by these early Reformers was that there had been a clarification of Trinitarian and Christological teaching, which they accepted, while still denying the possibility and legitimacy of such doctrinal clarification on other points. This was not, of course, the position consciously adopted in that century; there was not sufficient concern for the historical progress of early Christianity to bring that about. But logically it could mean nothing else, even if they claimed a later lapse from the path of truth on the part of the Church of Rome.

This has constantly been the problem disputed in questions of doctrinal progress, and in a particular fashion in regard to the tract on Mariology. The early Church is, for some reason, accepted; the Church of the middle ages and later is rejected. We tend to lose our historical perspective as we advance back into the so-called "patristic era." We tend to lump five or seven hundred years together under one term: "the early Church." The three hundred and fifty years from the death of St. John to the Council of Chalcedon, or from Ephesus to the Second Council of Nicea, often seems a much shorter period of time than that which separates us today from those who lived in the year 1600. The argument that the Fathers were "closer" to the time of our Lord seems to forget how much can change in four or five hundred years. The central question is one of doctrinal continuity, and this alone. This question, however, is something far more complicated than any supposed proximity to biblical times, and it is this above all that must be traced out in any valid approach to a theological tract, whether it be Christology, ecclesiology or Mariology.

The constant cry for a return to scriptural simplicity is, in reality, nothing more than a desire to rid theology of any advance. It is

a desire to separate oneself from the world in which we live, and to refuse to investigate further the meaning of revealed truth, or to answer the attacks of non-believers. It has never succeeded in practice since no devout believer wishes to make this retreat. Such further clarifications, however, can only be made by some systematic approach to revealed truth, so that the most biblical-minded Christian has always been forced, and will always be forced, eventually to defend his position in some logical and systematic fashion.

Thus we must note that what was said of Mary in Scripture and in the patristic era led gradually to the recognition of a certain number of individual truths concerning her which might finally be grouped together in some special tract. By way of preparation for this final step, there was, little by little, a greater emphasis given to the Marian doctrines. Already in the Middle Ages, the theologian had enough such truths to be able to gather them together in some fashion, even if as a part of another tract. St. Bernard led the way in doing this. St. Albert the Great, St. Thomas Aquinas and Scotus also contributed much to this development. In the third part of the *Summa* of St. Thomas, for example, we have the nucleus of a Mariological tract, even though it is still treated as a part of that section which concerns Christ and His Incarnation.

In his work, *De mysteriis vitae Christi,* Suarez enlarged the scope of investigation, but even more, he concerned himself with a newer methodological approach which would contribute much to the formation of a separate tract *De Beata Virgine.* St. Peter Canisius and others aided much along the same line, but there was still no complete separation of the Mariological tract from other doctrinal treatments.

This situation continued until very recent times. Mariology was discussed in connection with the tract on the Incarnation or on Original Sin. It was only after the solemn definition of the Immaculate Conception in 1854, that we might note a special concern for the development of Mariology as a separate tract, in which the role of Mary and her various privileges would be related explicitly to one another in their own organic unity.[3]

In the gradual discovery of those truths which concern the Blessed Mother, the first to appear clearly in sight were those

[3] Cf. Josephus de Aldama, *Mariologia,* in *Sacrae Theologiae Summa* (Madrid: BAC, 1952), III, 333 ff.

which are found in Scripture as well as those which are intimately associated with the question of the divinity of Christ. Thus the Virgin Birth, something so clear in Scripture, was a point discussed from the start, although it was some time before the Church realized that to have its full meaning, this virginity would also have to include a virginal state after the birth of Christ as well as before and during the birth. Tertullian had already denied these truths in the third century, thus focusing attention upon them. However, in 392, when Pope Siricius wrote his letter to the bishop of Thessalonica, approving his stand on the virginity of Mary after the birth of Christ,[4] he was already reflecting the faith and teaching of the Church which found a more formal statement at the Lateran Council in 649.[5]

Similarly the divine maternity was debated along with the question of Christ's divinity so that when the Council of Ephesus in the fifth century defined the unicity of person in Christ, it also proclaimed the right of Mary to be called the Mother of God when it read and approved the second letter of St. Cyril of Alexandria to Nestorius.[6]

The Immaculate Conception was discussed in connection with the doctrine of Original Sin and the grace of Redemption, but the more advanced discussions arose at a later date. St. Athanasius and St. Ambrose had touched upon the question, but the entire matter begins to assume greater clarity with St. Augustine and the Pelagians.[7] In succeeding generations the scriptural references to Mary in *Genesis* 3:15 and *Luke* 1:28 came into clearer focus also. Finally, it was from a realization of what the doctrine of the Immaculate Conception implies that the Church became increasingly conscious of the teaching on the Assumption of Mary, although it seems to have been a concern for the question of how Mary died that first brought the Assumption into light. The problem was approached as an historical problem first of all; it was not until later, towards the end of the patristic era, that first the East and

[4] *Denz.*, 91. There is a probability that the author may have been St. Ambrose rather than Siricius. Cf. Fr. Walter J. Burghardt, S.J., "Mary in Western Patristic Thought," in *Mariology* (edited by Carol, O.F.M.) (Milwaukee: The Bruce Publishing Co., 1954), I, 131.

[5] Cf. *Denz.*, 256.

[6] Cf. *Denz.*, 111 a.

[7] Cf. Burghardt, *op. cit.*, I, 140 ff.

then the West began to approach this question on theological grounds.[8]

The role of Mary in the work of salvation was also treated first of all in connection with other more general points. It could not, in fact, come to the fore more explicitly until revelation had unfolded itself more clearly concerning the activity of redeemed mankind in general in the redemptive work of Christ: the role of the Church, the sacraments, the activity of the clergy and laity.

As a result of this gradual process of development, the various truths of faith which refer to Mary were singled out, and in our own time we have arrived at that stage where a complete tract on Mariology could be fashioned, set apart completely from the tracts on either the Incarnation or on Original Sin.

In setting forth the individual privileges of Mary, and in extracting them, as it were, from the other doctrines of the Christian faith, there has been a natural tendency to stress those points on which Mary *differed* from the rest of mankind. The debates of the last few centuries have centered almost exclusively on these elements, extolling the glories of Mary as they deserve to be extolled.

There is a danger in such circumstances, however, of losing sight of the close relationship between the privileges accorded Mary and the other truths of our faith. All that has been revealed about Mary must be seen as a part of the entire revelation made by God to mankind, the center of which is Christ and His redeeming death upon the cross. Mary does not exist in a world apart from the rest of mankind, and what we learn of her will both tell us more about Christ Himself, and also reveal more about the meaning of the Christian life to which we have all been called.

We might emphasize the need, then, of relating the Mariological tract to the other truths of faith, of treating it as an intimate part of the entire Christian revelation. This is not a task accomplished in the heat of controversy, but it is something that must be done in the formation of a complete and separate tract. We need to do this for the complete unfolding of the truths concerning Mary, and we need it also for its apologetic value. The Catholic theologian cannot be unconcerned about the difficulties encountered by those

[8] Cf. *ibid.*, I, 154.

outside the Church in attempting to evaluate the Catholic position in regard to Mary.[9] Their difficulties arise frequently enough from a misunderstanding of the Catholic teaching, but it may not be unwarranted to ask if the Catholic position has always been phrased in the best terms, and if Catholic works, both theological and popular, have always attempted to show the close relationship between what we believe about Mary and the other truths of Christianity.

If we are to fashion a tract on Mariology according to the more general line of approach, we will have to treat first of all the more abstract principles from which the other truths will flow. It is for this reason that theologians are now concerned with finding the "primary principle of Mariology."[10] Mariology, in this case, will present another example of the inversion of order involved in the systematic presentation of doctrine *(ordo doctrinae)*. In the historical development of the tract *(ordo inventionis)* the less abstract and more apparent truths were the first to appear. In the search for a primary principle upon which to base the tract, we are looking for something just the opposite: a more general, abstract truth.

This primary principle will also have its influence upon the organization of the tract. All will seem to agree, however, that in some fashion the divine maternity enters into this principle, and this is our first basis for affirming a close relationship between Mariology and Christian revelation in general. Mary is important because of Christ, and all the other truths which concern her will flow from this relationship to Him. We may never lose sight of this basic principle.

There has never been any special difficulty in relating the divine maternity of Mary to the tract on Christology; this is so obvious that it needs no special comment. It was for this reason that the question of Mary as the Mother of God was first discussed as a part of the tract on the Incarnation, and that the debates of the early Church centered about both points.

There is a possibility, however, of some confusion when speaking of the reason why Mary was chosen to become the Mother of

[9] Cf. Paul Palmer, S.J., "Mary in Protestant Theology and Worship," in *Theological Studies*, XV, 519-40.

[10] Cf. Gabriel M. Roschini, "De principiis fundamentalibus Mariologiae," in *Marianum*, II (1940), 217-32.

Christ. The danger is greater, perhaps, on the popular rather than the theological level, but it is for that reason even more serious. There is here the same danger of confusion that arises whenever we speak of predestination of any sort. What precisely do we mean, for example, when we pray in the *Regina coeli:* "For He whom thou didst merit to bear, has risen as He said. . . ." This is more than a highly technical question for the specialist; it is something that can only too easily cause confusion in the minds of the faithful as well as those outside the Church. There have been theologians who, like Vasquez, have conceived this as though God, seeing from all eternity the merits of Mary cooperating with grace, thereupon chose her as the mother of His Son *(ex praevisis Mariae meritis).*[11] On the other hand, the vast majority of theologians have consistently looked upon the election of Mary to this office as something purely gratuitous; De Aldama would attach the note of *certa in theologia* to this statement.[12] Papal documents also seem to favor this view. Pius IX, for example, in his Bull *Ineffabilis* states as follows:

> From the very beginning, and before time began, the eternal Father *chose and prepared* for His only-begotten Son a Mother in whom the Son of God would become incarnate . . . *Wherefore,* far above all the angels and all the saints, *so wondrously did God endow* her with the abundance of all heavenly gifts poured from the treasury of His divinity *that* this Mother, ever absolutely free of all stain of sin, all fair and perfect, *would possess* that fullness of holy innocence and sanctity than which, under God, one cannot even imagine anything greater.[13]

As Lercher points out, the divine maternity is the ultimate reason for this election, the ultimate reason, therefore, for the varied gifts of grace showered upon Mary. But even admitting this election, he goes on to note that "Mary could not have merited the actual motherhood *de condigno,* since supernatural acts flowing from habitual grace alone are by no means proportioned to the dignity of the divine maternity."[14]

It can be said that Mary merited these same graces *de congruo,* but as St. Thomas pointed out, the object of *this* merit is not the

[11] Cf. Vasquez, In I, q. 23, c. 2.

[12] Cf. De Aldama, *op. cit.*, III, 341.

[13] Pope Pius IX, *Ineffabilis Deus,* in *Papal Documents on Mary,* edited by Doheny and Kelly (Milwaukee: The Bruce Publishing Co., 1954), p. 10.

[14] Ludovicus Lercher, S.J., *Mariologia* (Barcelona: Herder, 1951), p. 303.

Incarnation (or divine maternity) itself, but rather the degree of purity and sanctity fitting for the Mother of God.[15] Further, we must be careful about writing and speaking as though there were no difference between merit gained *de condigno* and *de congruo*. If we speak simply of merit, with no further distinctions, we can easily be confused.

This is, of course, a more abstract but very fundamental point; and it is quite natural that it should have been considered somewhat later in the development of Mariology. Yet the question may be raised as to whether it is accorded a sufficient amount of attention in present-day manuals. Upon occasion it is treated in a brief paragraph or two, or mentioned in a footnote, but it would seem to deserve more complete consideration. It is a part of the perennial question of whether Mary was chosen as the Mother of Christ because she was so virtuous, or whether she was given the graces which (with her cooperation, of course) would make her virtuous in order that she might fittingly become the Mother of God.

It is in this way, too, that we must explain the application to Mary of those words of Scripture which apply properly to Christ. The Epistle for the common of feasts of the Blessed Virgin, for example: "From the beginning, and before the world, was I created, and unto the world to come I shall not cease to be";[16] or the Epistle for the feast of the Immaculate Conception: "The Lord possessed me in the beginning of his ways, before he made anything from the beginning. I was set up from eternity, and of old before the earth was made. . . ."[17]

When the faithful hear these words, they must understand that they apply first of all to Christ, but also that they are justly applied to Mary because God chose her as the Mother of Christ. In the eternal decree of God concerning the Incarnation, Mary was included. As Pius IX explained: "By one and the same decree, God had established the origin of Mary and the Incarnation of Divine Wisdom."[18]

In this instance, as in others, Mary is an example of God's relationship with His creatures—an example of the most lofty and

[15] Cf. *Summa theologica*, IIIa, q. 2, a. 3, ad 3.
[16] *Eccl.*, 24:14.
[17] *Prov.*, 8:22 f.
[18] *Ineffabilis Deus, op. cit.*, p. 11.

intimate relationship accorded to mere man. "Even as he chose us in him [Christ] before the foundation of the world," writes St. Paul, "that we should be holy and without blemish in his sight in love."[19] With even greater force is this true of her whom God freely chose to become the Mother of His eternal Son.

When speaking of the Immaculate Conception, there is another point that ought not be slighted, because of its prime importance and the possibility of confusion attached to it: that is, the *redemption* of Mary by Christ. Here too there might be some question raised as to whether this truth has been accorded the attention it deserves in our more recent manuals.

In fitting Mary for the role of divine motherhood, there can be no doubt that the most fundamental step was her redemption, thus making it possible for her to obtain any grace at all. The disputes, however, concerning the unusual privileges granted by God to Mary may possibly have tended to obscure this basic point. In emphasizing that Mary is different from the rest of the human race in certain respects, there may have been a tendency to neglect pointing out her oneness with the rest of men insofar as redemption is concerned.

Theologians today leave no doubt about this truth, but unfortunately it is once again something treated briefly in our current manuals—a short paragraph or two, or a footnote reference to it. Among the more recent theologians, we might note Lercher, who mentions the point more or less in passing when discussing the Immaculate Conception, and the problem of the "debitum" in regard to Mary:

> Mary is said to be "preserved" from original sin, and indeed in view of the merits of Christ the Saviour. By this is indicated that Mary's immunity from original sin did not result from the nature of her conception, by special right, as with Christ, but from a gratuitous gift of God because of the merits of Christ *as* Redeemer: Therefore Mary is *truly redeemed*.[20]

This is, of course, the ordinary teaching on this question, and it is something so taken for granted that theologians might feel no need to give it special emphasis. The obvious need not be stressed.

[19] *Eph*, 1:4.
[20] Lercher, *op. cit.*, p. 307.

That is, however, more of an *apologetic* approach, although even on this point it may be doubted if this is always as clear and obvious for the faithful and for those outside the Church who are investigating the Catholic position. From a *dogmatic* point of view, however, the redemption of Mary is a starting place; it is something most fundamental. It should, therefore, be treated explicitly in order to orientate the Mariological tract in proper fashion.

Whatever lack of emphasis is apparent might have arisen from the continual stressing that Mary was redeemed by a *preservative* rather than a *liberative* redemption. The emphasis placed upon the adjectives might have led to a slighting of the more important noun. Redemption is a far more basic concept in this matter. It was precisely the fear of slighting this point that brought about the hesitancies of the earlier theologians in admitting that Mary was granted grace from the first moment of her existence.

As De Aldama points out: "The redemption of the Blessed Virgin Mary so pertains to the Catholic doctrine that it can in no way be disputed among theologians."[21] There can be no doubt that this is something pertaining to Catholic faith. The definition of the Immaculate Conception itself notes that Mary was preserved from all stain of original sin "in view of the merits of Jesus Christ,"[22] and in another section of the Bull *Ineffabilis,* Pius IX repeats this phrase and explains it somewhat more fully:

> All know, likewise, how eager the bishops have been to profess openly and publicly, even in ecclesiastical assemblies, that Mary, the most holy Mother of God, *by virtue of the foreseen merits of Christ, our Lord and Redeemer,* was never subject to original sin but was completely preserved from the original taint, and hence she was *redeemed in a manner more sublime.*[23]

Because of its close relationship with the definition itself, and because of its place of primary importance in the entire dispute concerning the meaning of the doctrine, the statement would seem to be at least *proxima fidei.* The redemption of Mary should, accordingly, receive special treatment in the Mariological tract; it is something basic for understanding her relationship to Christ.

[21] De Aldama, *op. cit.,* III, 357.
[22] *Denz.,* 1641.
[23] *Ineffabilis Deus, op. cit.,* p. 16.

It is not, after all, a question of what God *could* have done in regard to Mary. As Lennerz notes, God might have preserved Mary from original sin and endowed her with grace independently of the redemption of Christ, but in point of fact He did not chose to do so.[24] As a result, we must view Mary in the historic order in which she lives, and before speaking of any further privileges granted to her, this one fact ought to be made abundantly clear. It would appear fundamental enough to demand treatment in a separate thesis in our manuals, rather than the brief references most frequently given to it.

Actually, if redemption is the greatest gift of Christ to mankind, it is also the greatest gift granted to Mary, for in the present historic order in which she also lives, she could not have possessed any grace without it. The *manner* in which she was redeemed is another question, but our emphasis upon the fact that the manner was different should not be allowed to obscure our view that redemption in her case and in ours was essentially the same. The essential notion of redemption as a saving gift given by God through Christ applies to Mary also, and it should play some role in the image we present of her.

As Karl Rahner notes: "In brief, Mary is for the faith of the Church that one who has been redeemed in the most perfect manner, the absolutely exemplary and primary instance of redemption. . . . Thus the dogma of the Immaculate Conception of the Blessed Virgin is a sentence from the doctrine of redemption itself, and its content is the most fundamental and most perfect form of redemption."[25] He explains in another context:

> If the Church confesses that Mary is "preserved" from original sin (an expression that can be misunderstood) and that she remained always sinless, this is not to say that "privately," and for herself, in opposition to all men, she had not lost the original grace of mankind in Adam (this was lost for her also in Adam). It means rather that she is the most radically redeemed, in whom the unique grace of Christ overtook absolutely and, so to speak, even "temporally," the sinfulness of mankind, so that (not once in sin) she can call nothing her own

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[24] Lennerz, S.J., *De Beata Virgine*, third edition (Rome: Gregorian University, 1939), p. 232.

[25] Karl Rahner, S.J., "Die unbeflecte Empfangnis," in *Schriften zur Theologie* (Cologne: Benziger, 1954), I, 230, 235.

which was not the gift of the incomprehensible grace of the Father in the Son of her womb.[26]

This is a line of thought which is becoming increasingly common, but which should be stressed even more: Mary as the type, the perfect example of redeemed mankind. If Christ, for example, is the "First-born from the dead,"[27] we might say with equal right that Mary is the "first-redeemed," having been granted redemption in its most perfect sense. Even on a popular and a devotional level, there should be a place for Mary, "first of the redeemed," for this truth is something essential to the understanding of Mary. Doctrinally it is expressed implicitly in the Immaculate Conception, but it needs to be set forth in a more explicit manner. When praying "Blessed be her Holy and Immaculate Conception," we are in reality saying "Blessed be her Glorious Redemption," but we are not accustomed to thinking of it in that way. Nevertheless, there is a great value, both spiritually and dogmatically, in regarding Mary in this fashion.

Upon occasion, certain theological disputes may also tend to obscure this point, particularly the question of whether or not Mary fell under any "debt" (proximate or remote) of incurring original sin. There is a need for determining far more precisely just what is indicated by the term "debt." Unless theology is to lapse into some form of out-and-out Nominalism, such questions must be clarified. Does it mean, for example, something which would be present in the soul of Mary; or does it refer to a general law of God in regard to original sin? Whatever solution one adopts, it should be emphasized that our devotion to Mary must not lead us to discussing terms rather than realities, or to accepting doctrinal positions which would in any way separate her from the redemption of Christ, which is something far more basic and important than these other subtleties.

The question of Mary's Assumption into heaven might also be related somewhat more explicitly to the tract on grace and on eschatology. It is true that the Assumption involves far more than an anticipated resurrection; Mary, having been freed from all stain of original sin, was free also of the effects of that sin. Viewed,

[26] *Idem*, "Zum Sinn des Assumpta-dogmas," *op. cit.*, I, 242.
[27] *Col.*, 1:18.

however, from the standpoint of *redemption,* this full-flowering of redeeming grace in the life of Mary is but a foreshadowing of the effect of that grace upon all of redeemed mankind at the end of time. Again, stressing those points in which Mary *differs* from other redeemed men ought not lead us to neglect those things which she has in common with all of us.

The triumph of Christ over sin in our own lives will eventually imply also the triumph over death and corruption. Pius XII points to this fact in defining the dogma of the Assumption:

> Christ overcame sin and death by His own death, and the man who is born again in a heavenly way through baptism has conquered sin and death through Christ Himself. Yet, according to His general rule, God does not will to grant the full effect of the victory over death to the just until the end of time shall have come. And so it is that the bodies of even the just are corrupted, and that only on the last day will they be joined, each to its own glorious soul.[28]

Mary's Assumption, therefore, does not differ from the glorious resurrection of all insofar as it is the final triumph of redeeming grace. It is unique, rather, because of the perfection of Mary's redemption (exempting her both from the actual stain of original sin and the law of corruption). But as redemption of soul and body, it is something common to her and the rest of redeemed mankind. In this respect, Mary, as the most perfectly redeemed, simply exemplifies the common lot of all who are saved through Christ. Thus men who have been redeemed by Christ will reflect, each in his own degree, this fullness of redemptive grace which appears in Mary. As Pius XII goes on to point out:

> God has willed that the Blessed Virgin Mary should be exempted from this general rule [of not granting the full effect of redemption until the end of time]. She, by an entirely unique privilege, completely overcame sin by her Immaculate Conception, and as a result she was not subject to the law of remaining in the corruption of the grave, and she did not have to wait until the end of time for the redemption of her body.[29]

In similar fashion, the mediatorship of Mary is something which flows primarily from the notion of human activity in the work of

[28] *Munificentissimus Deus,* in Doheny-Kelly, *op. cit.,* p. 221.
[29] *Ibid.,* p. 222.

redemption. God freely willed to associate human beings, working under grace, in the task of drawing mankind to the foot of the Cross; this is the basic principle. It finds application in our discussions about the nature of grace, of the sacraments, of the Church, of the apostolate. Mary's cooperation in this work of redemption, then, is again a magnified image, so to speak, of the role assigned to every member of Christ's Church. It is impossible to understand her role in Christian life unless one first of all understands the principle of human activity under God.

It is certainly true to say that God has no need of men in achieving His purposes; nothing could be more exact. But such a statement leaves untouched the other question: Could God *chose* to associate mankind with Himself in this work, and did He actually *do* so? Certainly He could, and the answer of Scripture as understood by the living Church is a clear affirmation of the fact that He actually does desire such cooperation. As Pius XII explains in his encyclical *Mystici corporis:*

> Dying on the Cross, Christ left to His Church the immense treasury of the Redemption, towards which She contributed nothing. But when those graces come to be distributed not only does He share this work of sanctification with His Church [i.e., with mere human beings working under grace], but He wills that in some way it be due to her action.
>
> This is a deep mystery, and an inexhaustible subject of meditation, that the salvation of many depends on the prayers and voluntary penances which the members of the Mystical Body of Jesus Christ offer for this intention and on the cooperation of pastors of souls and of the faithful, especially of fathers and mothers of families, a cooperation which they must offer to our Divine Saviour as though they were His associates.[30]

Mary shares in her own way in this "deep mystery." The recent emphasis appearing in various works on the relationship between Mary and the Church underlines this fact.[31] Mary, the first-

[30] Pope Pius XII, *Mystici Corporis Christi,* NCWC edition, par. 44.

[31] *E.g.,* Montague, "The Concept of the Church in the Fathers," in *AER,* CXXIII, 5 (Nov., 1950), 331-37; Müller, *Ecclesia-Maria: Die Einheit Marias und der Kirche* (Fribourg, 1951); Journet, *Esquisse du développement du dogme marial* (Paris: Alsatia, 1954); Delehaye, "Maria, Typus der Kirche," in *Wissenschaft und Weisheit,* XII (1949), 79-92.

redeemed, leads the way for redeemed mankind in its service of Christ the Saviour, and in its cooperation with Him in the work of redemption. The truths of Christian faith which concern her are not "other truths," which have nothing to do with the basic Christian revelation. Quite the contrary, they are part and parcel of that revelation. In learning more about Mary, we also learn more about Christ and salvation.

Those, therefore, who deny the divinity of Christ and the Trinity cannot find those truths in the Christian revelation without finding also the virgin birth and the divine maternity. Those who deny original sin and the order of grace will find an important clue to the meaning and import of redemption in the Immaculate Conception of the Blessed Mother. Men who attribute the work of salvation to God alone, in the sense that He asks no cooperation from man, acting under grace, will be able to understand Mary only when they have rediscovered this principle of human partnership with the Redeemer in the sources of revelation; and conversely, by understanding Mary, they can better comprehend the role of redeemed mankind, of the Church, in saving the world with Christ, And finally, those who fail to perceive the complete triumph of Christ over sin and death can be drawn back to that truth in contemplating the triumph of redemption which shines through the Assumption of Mary into heaven.

It is for this reason that the Church can fittingly say of Mary: "Rejoice, O Virgin Mary, for thou alone hast destroyed all heresies."[32] He who understands Mary—really and fully—will understand also the full meaning of the gospel of Christ, and will therefore be able to overcome the errors of all those who would trample on the truth of Christian revelation.

JOHN L. MURPHY

Milwaukee, Wis.

[32] Gradual of the Mass for the Feasts of the Blessed Mother.

CONCERNING THE AGING

Supplementing the pastoral ministry, a fitting diversity of other ministries exists in the church today. Some specialized ministries, e.g. education, charities, social action, are exercised in obedience to an episcopal appointment. Others develop from the specific interests or talents of individual priests, with episcopal approbation or permission.

The extent of specialized works is noteworthy. They range from international functions such as with press or welfare agencies, down through every geographic and political division to particular interests in the parish or district, such as CYO, literary forums, Cana Clubs, etc. One archdiocese lists twenty-nine directors of special works in the Catholic Directory. The National Catholic Almanac prints a long list of societies having social, economic, political, artistic and cultural objectives. Ordinarily each such organization would have a chaplain or moderator.

The diversity of ministries is as old as the Church. In the first epistle to the Corinthians St. Paul discusses the variety of gifts and operations found among his disciples. "For the body is also not one member, but many" (*I Cor.* 12:15), and in v. 22, he may be rating the various ministries: "Yea, much more those that seem to be the more feeble members of the body, are more necessary."

Concerning the aging, ought there to be a more specialized ministry? The aging are now a large and increasing population group in the nation, the diocese and the parish, and as well-defined a group as children, youth and adults. But have the aging received equal status in our Catholic thinking, planning and service?

Technically, the study of the aging is divided into the sciences of Gerontology and Geriatrics. Gerontology treats of the phenomena of aging—its general biology and physiology, its psychological changes, pathological deviations and disease processes—as well as with the socioeconomic problems of an aging population. Geriatrics is a branch of medical science concerned with the medical and pathological problems of older individuals as well as with positive methods for maintaining or reestablishing health and vitality. In the areas of the physical, psychological and socioeconomic,

Gerontology and Geriatrics merge and in some degree overlap. Because his spiritual services to the aging may be helped by some knowledge of Gerontology and Geriatrics the priest is naturally interested in pertinent facts from both sciences.

AGING

Why men grow old is one of the mysteries in the depth of the wisdom of God. The proximate cause of aging as the prelude to death lies in original sin. Aging actually begins with conception and continues to death. In life the growth cycle is as much a part of the aging process as are atrophy and degeneration. At all ages the animal system is building up and tearing down. In youth the equilibrium is shifted in favor of accumulation. After maturity senescence begins and goes on at a very slow rate, until the end of life.

"When does old age begin?" There is no single answer which applies to all people. Rates of aging in the digestive, circulatory, locomotor, nervous, etc. systems of human beings differ greatly. Each individual has his own rate of aging. The senescent advance is a jumpy, biological process in which some tissues and organs of the body do not keep step with others. An old medical dictum holds that a man is as old as his arteries.

Theories of senescence obviously would be the foundation for rejuvenation formulae. The theory that the blood gets tired, which still has adherents, led to the practice of blood transfusion from the arteries of the young into the old. A notable transfusion attempt was made with Pope Innocent VIII who died in 1492. Another biological school believed that toxins accumulate in the bowels because of uneliminated micro-organisms.

This school promoted sour milk, yogurt, as an agent against organisms responsible for putrefaction. A current Russian serum, cyto-toxin, received much support as a revivifying agent for connective tissue, the degeneration of which is an expression of senile growth. It is reported that Stalin hoped this serum would stave off his death. Other methods of rejuvenation, vasoligature, grafts of various kinds, foods and sera receive publicity and sporadic faith. Often testimonials for rejuvenating formulae are based more on autosuggestion than on objective fact. In reality, aging is a com-

plex process and probably the way of nature will not be reversed or arrested by an injection, graft, sugar-coated pill or other nostrum.

The chronological mark for change from adulthood to old age has been set arbitrarily at 60 for women and 65 for men. The Bureau of the Census uses this figure for population statistics, and the Department of Health, Education and Welfare and of Labor use age 62 for women and age 65 for men for retirement computation. In the employment field there is much current consideration concerning compulsory retirement at age 65. The trend of thought appears to favor more optional retirement in industry. The self-employed retire much later than do wage-earning employees.

POPULATION ASPECTS

The Census Bureau reports these impressive figures about the old age group. In 1900 the percent of total population 65 and over was 4.1 percent. In 1949, the estimate was 7.6 percent. The population increase of the aged is actual also in gross numbers. In 1951 the first National Conference on Aging reported a current population 65 and over, of eleven and one half million. The present estimate for 1960 is seventeen million, and for 1975 twenty million. In 1950 the working man age 60 could expect to work on the average 9.7 years and to follow that with 6.0 years of retirement. In 1975 the man of 60 will anticipate, on the average, 7.9 working years and 8.9 leisure years. An interesting fact concerning longevity is revealed in the above work and leisure years. For those age 60 in 1950 the total expected longevity is 15.7 years. For the age 60 group in 1975 the total expected time to live is 16.8 years. Whereas a person born in 1900 had about half the life expectancy of a person born today, 43 then and 69 now, the longevity of the 60 and 70 year group has increased very slightly, less than five years. The increased longevity in the at-birth group is due mainly to medical advance against infant mortality. Should medical and allied sciences meet success against chronic diseases the longevity of the 50-70 aged group would be increased ten or fifteen years.

The increasing population of super-adults affects family, community and national life. In political life every office seeker may have to conjure with a block vote on certain issues. The aged do and

will represent a growing consumer versus producer type in our economic system. In religions and pastoral work the old people bring an added demand and a fruitful potential.

ECONOMIC ASPECTS

An elemental economic question concerns the source of income of 15 to 20 million old people. In 1948 there were 3,500,000 people 65 and older who had no personal income. Of these, 1,500,000 were married women whose husbands may have had some income from employment. Those without any kind of personal income were dependent on their families, children, friends or public welfare. The national economy faces the challenge of making provision for all the aged to have some assured income for at least a minimum standard of living. Some countries provide for their aged much better than does the United States. Here long term policies for continued employment after 65 are in the making, such as administrative versus productive assignments and part time jobs. Other proposals to improve our provision for the aged are forced savings for workers, retirement payments at a fixed chronological time without contributions from workers, and increases in pensions and insurance payments, especially in Federal old age and survivors insurance.

For the aged with some income there are no accurate figures at present concerning the amounts and their sources. Some elderly persons continue to earn. Some have savings in cash, stocks, bonds, pensions and insurance from private management or labor groups. Voluntary funds give full or supplementary help to others, especially in hospitals, homes and institutions.

Public financial resources for the aged and retired come from Public Assistance, Workmen's Compensation, Unemployment Insurance and pensions, Veterans' Compensation and pensions, Old Age and Survivors Insurance, Railroad Retirement, Public Employees' Compensation and pensions, Disability Insurance, etc. The requirements and provisions of both Federal and local public resources are published by all State Departments of Public Welfare. These publications should be established reference material in every rectory for use in guidance of the aged who may present problems of economic need.

SOCIAL ASPECTS

Aging affects everyone's social life differently in accordance with the variations in his domestic and economic life and in relation to his personality. With almost everyone, old age narrows his social range. Contemporaries are fewer. The colleagues and acquaintances formerly met in an office or shop are no longer a part of daily contact, with the result that the compass of social interests diminishes and brings morose and even painful loneliness. Younger persons incline to the false idea that because old people don't belong to many groups or make new friends or enjoy new activities they don't desire to. That is not true. Older persons still desire and need to socialize, to belong as friends to other individuals and groups, to participate in activities and to meet new people. Through such social relationships they find release from preoccupation with minor aches and illness, the anxieties of aging and the fear of death. Studies made of activities for the aging uniformly conclude that the busiest are the happiest. When an aging person fills his day with an activity program which challenges and uses his ability and experience, his personality is preserved and his needs for companionship, acceptance and understanding are filled. The Senior-citizens clubs, the Day-care centers, programs in civic parks and centers, and church-sponsored activities are more than a fad. They should be recognized and promoted as a Christian duty in modern society. Being an older person does not release any individual from the duty of perfecting his God-given capacities or even from the exercise of social virtues to the degree that his abilities and circumstances allow.

HEALTH ASPECTS

The Shakespearean seventh age of man described in "As You Like It," "second childishness, and mere oblivion, sans teeth, sans eyes, sans taste, sans everything," may be agreed with only in poetic context. It is not true in fact, nor is it as the aged and their friends would like it.

Old age is not synonymous with ill health even though an aged person may not be as vigorous as he was in earlier adulthood. Age often diminishes the acuteness of sense faculties, and the muscles tire more quickly; but decreased speed and accuracy do not always denote malfunction of the organs or the onset of disease. Experi-

ence with the aging reaffirms that good physical condition is not uncommon and is the keystone of well-being and well-doing in old age.

The foremost recommendation for preserving health, especially for the aging, is the periodic health inventory. This reviews the medical history and takes the individual through a physical examination and certain laboratory tests. Through this process the aging person keeps himself health-conscious and may discover unsuspected disease in its early and possibly curable stage. A less thorough health inventory, called a screening, is the hope of some health idealists. They propose periodic health screening of the total national population, including the aging, which would bring to light at least any pronounced symptoms of ill health. This kind of regularity in physical examinations would automatically intensify the attention of every individual on his own health during every stage of life.

Quite as useful as an inventory in preserving health is the knowledge of ways to preserve health. A number of agencies, especially the health insurance groups, do outstanding work in supplying their clients with health aid information. The application of this knowledge will often prevent or defer extended or lifelong disability, especially among the aging.

It is true that any particular individual inherits at least a disposition to good health. The statement of Frank Lloyd Wright, still a productive practitioner in creative architecture at the age of 88, comes to mind, "My secret is that I chose my ancestors with the greatest of care." However, in general, good health in old age results from good physical and mental habits followed through all of life. The aging process either suffers from or enjoys the minus or plus factors encountered from infancy to old age.

As everyone knows, chronic illness is the number one health problem in the United States today. The major front in medical research has shifted from infections to the chronic diseases. Chronic illnesses are replacing acute infections as the major causes of death among persons 65 years of age or older. In this group, the cause of over half the deaths is heart disease. Chronic diseases are important not only as causes of death but also as causes of disability. In order of disability, chronic diseases rank as follows: heart disease, arthritis and chronic rheumatism, hypertension and arteriosclerosis, cerebral accidents, neuralgia and neuritis, nephritis.

malignancies, asthma, diabetes mellitus, varicose veins and ulcers. The aged have a higher proportion in the disability group, their disability is of longer duration and the need for hospitalization is greater. To add to the difficulty, many older persons with chronic illness have limited economic resources to defray the cost of urgently needed long time care.

Older persons have little health insurance, and few of the prepaid health plans have provisions to meet the cost of long time illness in hospitals and elsewhere.

Even for the aged who have fairly adequate resources, the medical personnel and the type of services and facilities in most geographic areas are sadly deficient. In some states medical schools are projected to a degree so as to meet estimated general needs, but most schools are deficient in geriatric training itself as well as in the rehabilitation field. There are shortages of specialists trained in physical medicine, rehabilitation, psychiatry, public health and medical administration. The insufficiency of personnel in the dental field is even greater than in the medical field. A similar shortage exists in nursing personnel trained for service with the chronically ill, handicapped and aged. Geriatric nursing in training programs does not have equivalent weight or attraction with other types, e.g. pediatric nursing. It is reported that in England and the Scandinavian countries a type of nurse called a matron, a combination practical nurse and nursing home administrator, is trained. It is possible that such a system might be developed here. Members of the healthy aged group might even be trained as matrons.

The existing, though inadequate, services for the aged are provided by private physicians and nurses, public health doctors, visiting nurses, rehabilitation centers, day hospitals and home care programs. Strong support may be given to the "home care" idea for counties, cities or parishes. This program arranges that one agency takes responsibility for health, seeing that an aged person receives all health services necessary to his welfare. The agency could also be a liaison with other agencies which fill economic, recreational, educational and vocational needs. A group selected from the membership of a particular society, or at large from the parish or deanery, might comprise an advisory or even a home care committee for the aged.

Mental decline or mental ill health, like physical ill health, is not a necessary component of old age. Brain and nerve tissues do not

grow by fission and consequently do not deteriorate at the same rate as other cells and organs. The experience of living ought normally to bring increased inner integrity and harmony, so that old age might well be a time of great intellectual creativity as well as emotional quietude. Titian painted the Battle of Lepanto at age ninety-eight. William Cullen Bryant was still an active editor of the New York Evening Post at eighty-four. Goethe completed the second part of Faust at eighty-two. Scientists, artists, musicians, writers have the best score in productive longevity. In our own ranks the active routines of the Holy Father, The College of Cardinals and the elderly members of the Hierarchy and clergy give evidence of the potential for vital service in the vineyard of our Lord after three score and ten. The Council of the Geronts in Athens is the classic example of dependence of the young on the aged for political guidance. In most racial and national groups, outstandingly among the Jewish group, the older members are trusted business and social counselors. In general, old age may be regarded as a time of wisdom and humility in its truest sense. In *De senectute* Cicero balances the good and ill of old age and conveys the feeling that it may be delightful to grow old.

The aged have no established group psychology. Like the youth and the young adult, each elderly person has his own temperament, although with the passage of time earlier weaknesses of character become more apparent. A feeble-minded octogenarian was probably once a vacuous adult; a stubborn septuagenarian was pig-headed at forty; the unpredictable old crone, laughing one moment and dissolving into tears the next, was the hysterical woman at thirty. Abrupt changes in environment or temporary emotional upset may bring behavior disturbances as in younger people. Perhaps reactions are simply more marked in the aged. New modes of conduct are more likely to be caused by disease than by old age; for instance, moodiness may be associated with chronic dyspepsia, mental depression with arteriosclerosis and irritability with diabetes. Clear cases of insanity do, of course, occur. Some cases may be due to progressive brain deterioration in advanced arteriosclerosis. But serious forms of mental trouble must be regarded rather as accidents than as associates of senescence.

Health, mental and physical, in old age requires observance of some controls and the adoption of certain safety measures and

patterns of action and interest. Because of a tendency to insomnia and restlessness, the use of alcohol and sedatives is tempting; hence care must be taken to suppress extraordinary dependence on alcohol and drugs. Quite rigid rules of nutrition are essential for physical and mental health. Malnutrition is a known positive factor in psychoses and personality disorders among the aged. Together with routine medical check-up and treatment of disease at the earliest moment, the aged ought to acquire a regime for living which includes alternating activity and rest. The activity should include some occupation and hobby to relieve boredom, some new learning experiences in the cultural or practical arts, opportunities for social expression and development and increased association with the religious forces which view life with faith and foresee eternity with hope. Some exercise which arouses the spirit is an indispensable factor in good mental health. All people, including the aged, need something to believe in and to hope for and love. Man cannot live by bread alone. The last stages of life's journey become weary and hopeless without the natural outlets provided by association with nature and art, the never-ending search for truth, the affection of fellowmen, relationship with children and grandchildren, and beyond all of these, and, most important of all, the love of God.

RELIGIOUS ASPECT

Formerly, much of the religious relation with the aged consisted in routine ministrations to individuals at the invitation of a relative, house companion or friends, and corporate interest in and aid to old folks' homes. Infrequent special cases received the attention of the pastor, a parish society or Catholic Charities.

During the past decade religious services related to the aged have increased and broadened. In some communities, parish priests or priests attached to Catholic Charities, Trade Unions, Hospitals or Homes serve as special counsellors for the aging. The Kundig Centre in Detroit exemplifies a very specialized and excellent type of local Catholic community care and service.

More and more parishes are attending to the particular needs of their aged parishioners. Some of the things being provided are hearing aids in confessionals and in some rows of pews, front pew reservations for aged who cannot climb the steps to the altar rail

for Holy Communion, ascending plane walks and banisters where steps are many and steep, space for parishioners in wheel chairs, and reserved entrance and exit doors.

Old folks' clubs under various titles which facilitate and stimulate social, educational, artistic and hobby activities have been organized. Many of these include a religious activity, such as the common recitation of the rosary, novenas, special devotions, and Benediction of the Blessed Sacrament. A few parishes set aside a special time for confessions for the aged. Some homes for the aged provide special programs or day care for non-resident aged, and meeting places, instructors and proctors for residents and non-residents with special interests.

A number of Catholic organizations sponsor clubs or groups for their elder members. These groups, as well as clubs under community or secular fraternal auspices, may open the way for visits and inspiring talks by members of the clergy who are interested and willing.

In addition to these contemporary advances, the Church needs to engage formally in even broader fields on behalf of its aged members. It is necessary to increase our knowledge of and coordination with programs in Departments of Public Welfare, hospitals, nursing homes, mental institutions, organizations promoting private pension plans, laboratories, fraternal organizations, health and welfare councils, recreational, educational and employment bureaus and other institutionalized movements which are facing the modern problem of the aging. A specialized ministry appears to be advisable. The Diocesan Director for the Aging either in or with the diocesan social services could undertake functions such as the following: gathering the facts concerning the aged population both urban and rural; assembling data concerning their economic, social, physical, psychological, spiritual problems and resources; coordinating as far as possible the works of the Catholic institutions, agencies and volunteer groups dealing with the aged; preventing overlapping and duplication; providing continuous education to pastors, institutions, agencies and lay people on progressive knowledge, pensions and insurance, health measures, social and religious programs; representing the Church in the community—for example, on councils on the aging—and in matters of state and Federal interest and legislation. Only by bringing system

into a diocesan and national study and service will it be possible to keep pace both with the needs of the increasing aged population and with the progressive movements developing under other private and public auspices.

Whatever may develop in organized study and planning by the Church for the aging is secondary to one obviously essential element. The truly productive ministration to the aged, individual and groups, must come ultimately from the priest as an individual. Most intimately of all, he recognizes the importance of guarding and elevating during the latter days of probation the souls to whom he offered his divine mediation at their birth in Christ and through all cycles of their Christian life.

The teaching and direction concerning the aged is based on the command: Honor thy Father and Mother that it may be well with thee. This command may be extended logically to all who have contributed to the welfare of a person. The relative gravity of the others need and the circumstances of the responsible persons account for variations in individual cases. Provision for basic human needs—shelter, food and clothing—is primary but does not complete the Christian duty to an aged person. The Fourth Commandment is fortified and perfected by the principle of individual dignity, which endows every person with rights for care and love in an environment suitable to his happiness and helpful to his purpose as an earthly creature and a potential inhabitant of Heaven. Supplementing the Fourth Commandment and the principle of worth is the opportunity, and at times the duty, for the practice of the virtue of filial piety.

Sweeping generalizations, such as that a child ought always to stay with an aged parent or that married couples must make room for grandpa and grandma or some other relative, may apply charitably and justly in one case and unhappily and unjustly in another. Everyone knows one type of elderly relative who in reality is a loved part of a family, and free to follow his own interest, and another who is an imprisoned baby sitter, an unwilling burden, a source of unhappiness both to himself and to everyone in the household. At times the priest is approached by sincere people with an honest desire for help in making the best choice of the place to live for their aged parents, relatives or friends. At times too, he may be approached by those who wish to be relieved from a bur-

den which, though tolerable, has become heavy. In cases which involve the material, social and psychological, the priest may have no direct responsibility, but he appreciates all the related circumstances which may preserve or assist the work of grace. From the viewpoint of health of body, mind and soul, the Catholic residences for the aged conducted by a number of Congregations of Nuns are ideal. The modern manors for the aged offer up-to-date, even ahead-of-the-times, comfort, health care and rehabilitation and the utmost in religious facility, such as wheel-chair confessionals and chapel space, individual hearing aids in pews, daily Communions for shut-ins and well-timed Masses, devotions, retreats, etc.

The Catholic Home for the Aged cannot be the sole goal in planning for every aged person. There never will be enough homes or enough money to provide this type of care for even a sizeable portion of the aged whose circumstances would allow their eligibility for admission. Moreover, some people still associate a home with a poorhouse and never could be content, however perfect the lodging and service might be. In fact, our excellent Catholic homes are but a part of the substantive responsibility of the Church to its aged members. It may be repeated that old people are individuals, each the likeness and image of God, as much as are infants, youth and the various grades of adults. Each elderly person's life is an individual one involving different aspects of finance, facility and feeling.

The aged shut-in living in a private home is often a forgotten soul unless unusual effort is made to reach him. For him the TV Mass is a priceless boon. Friendly visits even from school children or members of parish societies, and especially from the clergy, are events to which most of the disabled aged look forward with real anticipation.

All aged, certainly our Catholic aged, think seroiusly of the nearness of death. Anyone who has come close to the inner life of an aged person learns this from his direct questions about readiness for judgment and his concern about full absolution of past sin or lack of clarity in past confessions. The priest offers a security which is beyond that involved in health, money or friends. Above all, there is an insatiable eagerness to hear of the love of God, the peace and joy of heaven. The priest is the most trusted connection between earth and the promise of eternal reward and joy.

When the aged person has an opportunity to confess and receive spiritual direction and encouragement, the priest is often rewarded with an inspiring view of heroic patience, hope, charity, resignation. For his spiritual intentions and for the Church's needs, the frequent prayers and rosaries, and especially the Holy Communions, of the aged may be a spiritual power like to that of a cloistered community.

How deprived spiritually many aged become without frequent Communion. Some may have been daily or weekly communicants for years, only to have the pledge of eternal life allowed them once a month, or less, in their final days of probation. The relaxed laws of the Eucharistic fast offer much more time each day for accompanying Our Lord to many aged persons. Some future day may see a routine service by older and retired priests, aided by a volunteer motor corps, who will make possible daily Communion for the aging, so that old age will not be a slow-down of spiritual life but rather an intensive prelude to a heavenly transfiguration.

Psalm 70 may be poignantly directed to us today. "To Thee, Oh God, I turn for succor: may I never be disappointed: Do not cast me off now, in my old age; slowly my strength ebbs, do not Thou forsake me. I have enemies that watch me closely, that conspire together, and whisper, God has abandoned him; now is the time to overtake and seize him; no one can bring him rescue now . . . hasten, my God, to aid me."

LUCIAN L. LAUERMAN

The Catholic University of America
Washington, D. C.

MARGINALIA PHILOSOPHICA

A True Story

In the midst of his persecution of the Church, King Herod Agrippa went down from Judea to Caesarea. There he was approached by a body of men from Tyre and Sidon who "asked him for peace, because their country depended on him for its food supply." When "Herod, arrayed in kingly apparel, sat on the judgment seat and began to address them," they shouted out, "It is the voice of a god, and not of a man." This was immediately before Herod's death, for "angel of the Lord struck him down, because he had not given honor to God; and he was eaten by worms, and died." The story is told in the Acts of the Apostles.[1]

In our own time there are men who do not have the royal title and are not clothed in the garments of kings, but have far more power than the princes of old. They sit on the judgment seats of great nations and they speak to the people. They say:

There is no God. Our voice is better than the voice of any fabled God. For as one of our philosophers has said, "The State is the divine idea as it exists on earth,"[2] and it is we who are the embodiment and the voice of this sole divinity. Listen to us; believe in what we say. We will give you peace, and bread, and long life, and all good things.

It was said of old, in books that some of you still hold to be sacred, that you should not "put your trust in princes, in the children of men, in whom there is no salvation."[3] But we say to you that those books are false and their warning is evil. We are your princes and masters and rulers. Put your trust in us. Obey us and honor us. If you do not, we will kill you.

A Test for Today

Lenin has written: "People always have been, and always will be, the stupid victims of deceit and self-deception in politics, until they learn to seek out behind every kind of moral, religious, political, or

[1] Cf. *Acts,* 12:18-23.

[2] G. W. F. Hegel, *Philosophy of History,* translated by J. Sibree (New York: The Colonial Press, 1899), p. 39.

[3] *Psalm* 145:3.

social phrase, declaration, and promise the interests of one or another class or classes."[4]

There are at least two conclusions that may be drawn after reading this judgment upon the intelligence and good will of men. The first issues from the fact that this is a most authoritative statement of Marxist thought and policy. Hence it follows that we must study carefully every phrase, every declaration, and every promise that the communists themselves make, whether it is upon the subjects that Lenin names or upon cultural, scientific, and military subjects as well. We must learn to search out those special interests of the communist ruling class which lie alike behind both their most threatening declarations and their fairest promises. It is beyond question that both those who are subject to Marxist governments and those who are exposed in any way to communist proposals and propaganda, whether in the United States or elsewhere, should strive to escape being what Lenin calls "stupid victims of deceit and self-deception."

The second conclusion is one that the Catholic reader of Lenin's words must come to as a Catholic. The Catholic who represents his religion in any way, and most especially the Catholic whose duty it is to preach and teach his faith, must know and must show that he does not work for the interests of any class or classes. His Church is not a national church; it is not a class institution; it is not a temporary affair. The Catholic Church is for all men and for all days. Hence every truly Catholic phrase, and still more every truly Catholic declaration and every truly Catholic promise, is one that is made for the salvation of the hearer and for the good of all men. As such, it must be able to pass the test that Lenin insists upon. It should be subjected to the closest scrutiny, but first of all by the Catholic speaker himself. To the extent that he finds behind it class interest or a merely personal interest, to that same extent will he recognize it to be less than what it should be and closer to Lenin and Marx than to Jesus Christ.

Three Aspects of Marxism

Communism can be considered in various ways, but all of them may be reduced to three: it is an economic system, a philosophy, and

[4] Cf. V. I. Lenin, "The Three Sources and Three Constituent Parts of Marxism," in Karl Marx, Capital, *The Communist Manifesto, and Other Writings*, edited by Max Eastman (New York: The Modern Library, n.d., p. xxv. Lenin's essay was written in 1913.

a technique for seizing and consolidating political power. These three aspects of communism are distinct, but they are interconnected; together they produce a new society and a new way of life for the people in it. To determine which of them is most fundamental and most efficacious—and therefore most likely to survive in the foreseeable future and to carry the others along with it—the Marxist test of actual success and failure may be put to use.

As an economic system, communism is monopoly of capital by the state or, as it may be called, absolute capitalism. As such it has in the highest degree the defects of limited capitalism, while lacking the checks and balances that are found within private enterprise or that may be put upon it. It is an *a priori* doctrine that proves to be cumbersome, wasteful, and inefficient when put into practice. In none of the countries that Marxism controls has it justified its economic claims. Despite all the tactical and strategic advantages that absolute capitalism possesses, it has shown itself to be unsuccessful when in competition with alternative systems.

As a philosophy, communism is materialistic monism. As such, it has a simplicity and a finality that give it advantages for purposes of propaganda and indoctrination. But its simplicity is in fact superficiality, and its finality only verifies the dictum that materialism stops where the real problems of philosophy begin. In essence it is little more than an amalgam of the specious rationalism of the eighteenth century and the naive scientism and ineffectual optimism of the nineteenth, together with elements of Hegel and Feuerbach. So largely is it a synthesis of long-refuted errors, that it is difficult to see how it could persist except as the official philosophy of an absolute state. Certainly the successes of communists, and even of the communistic system, in different fields of culture and learning have not been made because of materialistic monism but in spite of it.

But if communism as an economic system and communism as a philosophy are seen to be failures, it is far different with communism as the theory and practice of power. Less than fifty years ago Marxism had its theories, its program, and its goal and slogan of a world to win, but little more. It did not control or even threaten a single state, and it had no representatives in high places. Within a fed decades it has become master of great nations and of vast masses of men. Russia, China, Tibet, North Korea, Poland, the Baltic countries, East Germany, Czechoslovakia, Hungary, Roumania, Bul-

garia, Yugoslavia, and other regions are under firm communist control. Certain governments are sympathetic to the Marxist powers or in league with them. For the rest of Asia, for Africa, and for North and South America, its plans of seduction and conquest have long been made. No important nation is without powerful Marxist advocates and a strong communist party. Perhaps no country, no matter how small, is free from its agents or safe from native traitors who have gone over to it. Marxist words and deeds are now in one way or another decisive for the course of world history and for the lives of individual men and women. Marxism has divided the civilized world into two armed camps, and in the apocalyptic struggle that threatens mankind it is the determined and confident aggressor.

Given its great opportunity by the monstrous folly and malice of two world wars, and by all the accumulated personal and social evils of our time, Marxism has succeeded in much of its program for seizing world power. It can now revise its earlier motto. With half the world already won, who would say that its chance of winning the other half is poor? As a technique for the concentration of power in the hands of a few men, Marxism must be recognized as the most immediate and widespread success in human history. It has perfected Machiavelli's advice that the prince must fight both as the lion and as the fox, and upon the success of this combination of force and cunning depends whatever success its philosophy and economics may have. How long this success will be, and how much damage will be done by Marxist materialism, absolute capitalism, and will to power, is a matter for speculation. For many reasons it must be predicted that Marxism's ultimate exhaustion and collapse will come with an inevitability deeper than that which Marx held to be inherent in eternally evolving matter. To attempt to tell when and how this collapse will take place would be foolish, but one thing may be said of it with certainty. The final defeat of Marxism in all three of its aspects will come from something else than an even more successful drive for sheer power, material wealth, and such goods and glories as secularism, whether Marxist or other, says are the only true realities and the only things to be prized.

JOHN K. RYAN

The Catholic University of America
Washington, D. C.

THE COLORADO BIBLE CASE

The POAU is really thirty years late. An examination of the record shows that thirty years ago the real champions of the separation of Church and State were the Catholics. And even more amazing for them is the fact that this defense of American liberty was made possible through the generosity of the Knights of Columbus!

On March 26, 1927, the Supreme Court of the State of Colorado handed down a decision regarding the reading of the Bible in the public schools. In the case of People ex rel. Vollmar v. Stanley et al. the court ruled that "the Bible may be read without comment in the public schools, and that children whose parents or guardians so desire may absent themselves from such reading."

This case had originated when the Catholic children attending the public school at Platteville, Colorado, had refused to remain in the classrooms, or assembly hall when the school authorities ordered the reading of the Bible at the beginning of each school day. The Vollmar mentioned in the case was my father, and I was one of the children involved. The Colorado Knights of Columbus paid for our share of the expenses of the case.

For a comprehensive understanding of the points at issue it is necessary to give some background concerning the origin of the controversy before discussing the opinion and argument of the court.

The little town of Platteville lies athwart U. S. Highway 85 about thirty-five miles north of Denver. In 1927 there were about 500 people in the town, but the consolidated School district 118 also served the area surrounding this small shopping center. The school was not large with only about sixty-five students in the high school, and of these less than fifteen were Catholics. The same proportion was true of the grade school. For years Catholic and non-Catholic had lived together in friendly rivalry, but without a show of bitterness.

My father had only recently completed a term on the district school board. But even at the time of his election religious prejudice

had begun to rear its ugly head. Although he was universally well liked and respected as one of the community's leading citizens, a vigorous campaign had been waged against him solely because of his Catholicism. The nature of the campaign can be gathered from the following incident. When asked to vote for my father one of our neighbors replied, "Charles Vollmar is one of the finest men I have ever known—but that damn Pope!"

The change in the attitude of the local people did not come from anything arising in the community. It was deliberately brought in from the outside. It should be recalled that in the early 1920's the Ku Klux Klan became a very powerful social and political factor in Colorado. It is generally conceded that for a few years the KKK controlled the state. The fact that some of the Klan leaders wound up in jail for their fleecing of the public still causes red faces among Colorado politicians. Nor had Platteville escaped this influence. There was even one abortive attempt to seize the fiery Irish pastor after one local rally. When faced by a small group of armed men on the pastor's porch, Klan enthusiasm suddenly was diverted to other channels for expression. In deference to the older families it must be stated that a great deal of the trouble was centered in the newer members of the community. Unfortunately some of the leadership in intolerance was provided by members of the school staff.

In the fall of 1924, the school authorities decided that a passage of the Bible should be read publicly to each class at the beginning of each school day. Great care was taken to emphasize the fact that only such passages as were identical in both the Douay and the King James versions would be read. At no time was there an attempt to discuss this new policy with the Catholic pastor, or with the parents of the Catholic pupils. This fact alone gives some indication of the lack of good will that characterizes the activities of the school authorities throughout the entire case.

Now we had always considered the public reading of the Bible without comment as an act of Protestant worship. And such was the common opinion of the people of the community. The Catholic students, therefore, decided to absent themselves from the room during the actual reading of the Bible. This action was initiated by the students themselves, and later supported by their pastor and parents.

The practice of walking out at the beginning of the Bible reading was followed for some days, until a letter was sent by the school board to the parents. This letter stated in part:

> Certain pupils have been violating the rules of the school by walking out of the rooms during the opening exercises. This practice is purely uncalled for; it is tending to break down the morale and discipline of the school; it is causing hard feelings to exist between the pupils. All of this is not for the best interests of the school . . .

The Catholic students were then forced, in order to continue their education (there was no other school available) to attend what they considered a Protestant religious ceremony. An amusing sidelight was the fact that although the school authorities provided King James versions for all the class rooms, the one Catholic teacher in the school system insisted on reading from her own Douay version. It seems now that had the school authorities been really sharp, or interested in only having a passage from the Bible read, they could have used the Douay version in all classrooms, thus robbing the Catholic position of one of its points in the case. The insistence on reading from the King James version is but another clear indication that it was not the Word of God that was their concern.

The case was introduced in the District Court at Greeley, Colorado. This action was looked upon by the plaintiff as purely perfunctory as it was the feeling of Catholics that this court was controlled by the Klan. True to expectations Judge Robert G. Smith ruled for the defendant on all points. The case was then appealed to the Colorado State Supreme Court.

The *Pacific Reporter* (v. 255, pp. 611-22) distinguishes thirty-one points as treated in this case. The twenty-seventh item contains the crux of the decision. It is here ruled that the reading of the King James version without comment in the public schools is not in violation of the Constitution of the United States, Amendment 14, Paragraph 1, or the Colorado State Constitution, article 9, paragraphs 7 and 9 guaranteeing liberty and religious freedom, where attendance on reading of the Bible was optional. It is of interest to note that the First Amendment of the United States Constitution is *not* cited. For the sake of brevity I have restricted

my citations to the summaries in the *Pacific Reporter,* but I have checked these against the full decision.

The court began by establishing the right of the school board to determine the curriculum, but also pointed out that this was not absolute. It is explicitly stated that children in public schools could not be required against the will of parents to attend the reading of the King James version in view of the right of parents to direct their children's instruction. The Bible was not considered so essential to good citizenship that parents could not exclude it. The reading of the Bible in public schools has held as not constituting preference for a religious denomination, or mode of worship. (It should be pointed out here that at this time there were no Jews, atheists, or other than Christian beliefs represented in the Platteville school district.)

One very interesting opinion of the Court states that the reading of the Bible in public schools is held not to require children to attend a "place of worship, religious sect, or denomination" against their consent, as a schoolhouse is not a place of worship, and listening to the reading of the Bible is not in support of any religious sect. The court points out that a place of worship is a place set apart for such use. This is quite in contrast to the opinion expressed by the United States Supreme Court in the Everson case in 1947 when it states that "No tax in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion." No one will deny that the reading of the Bible is at least a religious activity. The stress in the Colorado case is that it is not a *sectarian* activity.

Another interesting point is that the Colorado court abruptly dismissed the contention that for the students to absent themselves subjects them to "religious stigma and places them at a disadvantage." Yet it was a situation of this nature that led to the McCullom case. Perhaps Mr. Dooley was right when he said, "the Supreme Court follows the election returns."

In the dissenting opinion of the Colorado Court, written by Justice Adams, and concurred in by Justice Whitford, the point is made that compulsory attendance would not be in violation of the constitution. The ingenious argument is advanced that the Bible antedates creeds and sects, that it contains much of worth in in-

struction of good government; but compulsory attendance in lessons in good government is not enforced belief in any theological doctrine.

This opinion of the minority at first glance seems to have some validity. The difficulty is that lessons in good government can be far better given by other means. It also ignores the facts. Because only such passages as were identical in both the Douay and King James versions could be read, we students grew very tired of hearing the same historical passages re-read time after time. It must be remembered that even such a fundamental thing as the Ten Commandments could not be read because of the difference of arrangements in the two versions.

The case dragged on through the courts from the time I was a freshman in high school until I was a junior. By this time the practice of reading the Bible at opening exercises had become a very boring experience for all. And it is very doubtful if the students in the lower grades were adverting to the lessons in good government expounded by uncommented reading of historical passages of the Old Testament.

After the decision in 1927 the practice was instituted of allowing the students who did not wish to hear the reading to remain outside the classroom, or assembly hall, until the passage was completed. This method of procedure was continued for several years, but finally a new administration seized the opportunity of discontinuing the reading entirely.

Although important at the time, the Colorado Bible case is not treated at much length in the histories of education and religious persecution. Even the legal profession seems to choose to ignore it. The most unfortunate thing was the bitterness introduced into a community by supposedly educated people. It is well to recall that none of the members of the school board had more than a high school education. The leadership was never really in their hands, but was supplied by members of the administrative and teaching staff of the school. There was never any question locally about the real motives for the introduction of the Bible reading. Had there been any attempt to confer with either the Catholic parents or pastor there could be grounds for some other conclusion. It was clearly a case of misguided anti-Catholic bigotry. Fortunately the people of Platteville rose over such un-American leadership, and

in the course of a few years the controversy was—if not forgotten—at least buried out of the life of the community.

E. R. Vollmar, S.J.

St. Louis University
St. Louis, Mo.

Fifty Years Ago

The leading article in *The American Ecclesiastical Review* for March, 1908, an anonymous contribution, discusses the authority of doctrinal decrees, particularly those coming from the Biblical Commission and the Holy Office. The author proposes the accepted Catholic doctrine, that these decisions must be accepted by the faithful as a matter of conscience, even though they are not taught infallibly. It is surprising, however, to read this statement: "There are, comparatively speaking, but few decisions of the Church, outside the Apostles' Creed, that bear this note of absolute or infallible truth and hence of absolute irrevocability.". . . Fr. C. Shyne, S.J., writes under the title: "We Should have Missions for Children." He gives some very practical suggestions as to the method of conducting missions for young folk. Some of these suggestions remind us that circumstances today are very different from those of fifty years ago, such as his advice that in choosing the time for a children's mission a priest must not select in a country district a period in which the farm horses cannot be spared to bring the boys and girls to church. . . . Fr. R. F. O'Connor continues his interesting series of articles on "De Rancé and the Trappist Reform.". . . Fr. V. McNabb, O.P., writing on "The Romeward Movement in the Anglican Church," comments favorably on the book *The Prince of the Apostles,* which had just appeared as a joint work of two Episcopalians, Dr. Spencer Jones and Fr. Paul Francis Wattson (the latter of whom entered the Catholic Church in 1909, and is now best known as the founder of the Society of the Atonement and of the Chair of Unity Octave). . . . Fr. R. Tierney, S.J., contributes a lengthy article on Spiritism. . . . This issue also contains an anonymous article on "The Index of Forbidden Books." The author states: "It is the spirit of the Index to protest against every bad book, whether named or not, that can harm the minds and hearts of the faithful.". . . In response to a question it is stated that the only person who is permitted to give the absolution after a requiem Mass, except the celebrant, is the Bishop of the diocese or his coadjutor or the auxiliary bishop if he is the Vicar General.

F. J. C.

WHEN CHARITY SPEAKS

The House for the Relief of Suffering—*Casa Sollievo della Sofferenza*—is the official name of one of the most beautiful, most modern, and fully equipped hospitals in the world today. It was built by a Capuchin priest, Padre Pio of Pietrelcina, a short distance from his Monastery of Our Lady of Grace, in the Gargano mountains, near San Giovanni Rotondo, Italy.

Padre Pio has himself known pain and agony all these years, especially since that long ago September morning, 1918, when he first noticed in his body the five bleeding marks of the Man of Sorrows. When he conceived the heroic idea of a great hospital he was not thinking of his own sufferings for which medical science has been unable to find any relief or cure, but he was thinking of the suffering of others, especially the poor.

The idea which Padre Pio had carried in his mind and cherished in his heart for many long years was finally presented by him to three of his most devoted friends, one winter evening in 1940. These friends of his were professional men, two medical doctors and a pharmacist, who loved to call themselves "three shipwrecked souls." Padre Pio was their best friend and their spiritual guide. Having presented his most cherished plan to this trio, the good Padre produced out of his pocket a small gold coin he had been given for his charities and handing it to his friends said: "I wish to be the first to make this donation towards the hospital." The entire cost of the finished work came close to $3,000,000, with much of the labor donated. The largest contribution to come from outside was made by the UNRRA in the amount of about $325,000. A plaque on a wall outside the hospital expresses gratitude to the late Fiorello La Guardia of New York who was then Director General of the United Nations Relief and Rehabilitation Administration. The balance had to be collected lira by lira and dime by dime from all the many friends of Padre Pio.

Padre Pio does not like the word "hospital," because it evokes ideas of loneliness, of pain, and death. He prefers to call his institution a house to relieve suffering, and his idea has prevailed. When we speak of it as a *hospital* we do so in order to simplify

matters. The "hospital" has three hundred beds and the following departments: Surgery, Medicine, Obstetrics, Gynecology, Cardiology, Orthopedy, and Pediatry. The clinic offers these services: surgical, medical, obstetrical, gynecological, pediatric, orthopedic, as well as for eyes, ears, and mouth. The hospital has a first aid office open day and night; it even has a helicopter landing place on the roof for emergency patients.

May 5, 1956, was the official date for the opening and inauguration of the *Casa Sollievo della Sofferenza,* an event which attracted world wide attention. A large group of the foremost heart specialists in the world attended the inauguration of the new hospital and consecrated its name to science and research with a symposium on coronary diseases, held in the lecture hall of this new institution, while Padre Pio consecrated it to Christian charity and love. Among the specialists present were Dr. Paul Dudley White of Boston and Dr. O. H. Wangensteen of Minneapolis. Others came from Rome, Milan, Bologna, Florence, Genoa; from London, Brussels, Paris, Stockholm, Barcelona, and from Switzerland, Argentina and other lands. All these Doctors, with some members of their families were, later on, received in audience by the Holy Father in Rome. In the greatly admired allocution given by the Holy Father to this group of specialists, reference was made to the special nature and scope of the new institution inspired by Padre Pio, as a place that is intended to introduce a new concept in the care of the sick, a concept which is both humane and supernatural.

Before leaving the new hospital this distinguished group of specialists went to the humble Monastery of Our Lady of Grace to express their admiration to Padre Pio for the marvelous work he had created. "I return to America," said Dr. Paul Dudley White, "profoundly impressed with Padre Pio's work. This hospital, more than any other in the world, seems to me best suited to study the relations that exist between the mind and sickness. Here, more than anywhere else, the study of psychosomatic illness can progress." "Too bad," said Dr. Wangensteen of Minneapolis, "that there is only one Padre Pio in the world." The same feelings were expressed by this Doctor to the Holy Father at the end of the above mentioned audience in Rome. The Holy Father replied: "May God send us many more of such good and holy priests!" With great emotion Dr. Lian of Paris bowed to Padre Pio and with profound

respect said: "I bring to Padre Pio the most profound admiration of Paris and of France." Speaking in the name of the European Society of Cardiology, whose president he was, Dr. G. Nylin of Stockholm said: "We bow respectfully before Padre Pio, author of such a magnificent act of charity. With his unshaken faith, his love for mankind, Padre Pio gives us a splendid example of abnegation in the service of our fellow men. This hospital is a tangible proof of the good Samaritan. With all our heart we wish that God may bless the noble and charitable intentions of Padre Pio." Mortified by all these and many other manifestations of esteem, Padre Pio replied with only a few words: "Bring God to all those who are sick, this will help them more than any other remedy. If you do not bring love to the sickbed, I do not think that medicines will do much good." And with these words he blessed them all and then slowly retired to the solitude of his cell to suffer and to pray. It was because he saw Christ himself in his suffering brother that he wanted his hospital to look almost like a royal palace: "In every sick man there is Jesus Himself Who is suffering," he had told those three shipwrecked souls one day, "in every poor man it is Jesus Himself Who is languishing; in every man who is both sick and poor, Jesus is doubly present." This was and remains the charter of the new hospital.

The fifth of May, the date of the official opening, was chosen for a special reason; on that day, the feast of St. Pius V, Padre Pio celebrates his name's day, that is, his feast day. It was proper that this great monument of Christian charity, conceived by his selfless mind and his loving heart, should be connected with his name and that the joy of this event should add to the joy of his own feast day.

Early that morning, May 5, 1956, a crowd of about fifteen thousand people had gathered on the esplanade in front of the new hospital in order to assist at the inaugural Mass celebrated by Padre Pio on a portable altar in front of the majestic structure. At seven o'clock that morning Padre Pio appeared in his priestly vestments preceded by a lay Brother who carried the chalice for the Mass, a necessary precaution in view of the fact that the deep wounds in Padre Pio's hands do not give him a firm grip on the sacred vessel. In perfect silence and deep devotion the large audience followed the mystical development of the Sacrifice of the Mass.

Immediately after Consecration the three hundred flags—including the American—atop the new structure began to quiver and to flutter joyously as if announcing the coming of the Spirit, the Spirit of Charity. Many celebrities were present at Mass; both the Italian Government and Senate were represented; local authorities, from Foggia and San Giovanni Rotondo, were there. Before the Mass came to a close, Cardinal Giacomo Lercaro of Bologna arrived at the Hospital for the inauguration.

Among those many thousands assisting at Padre Pio's Mass that morning there was particularly one man who attracted the attention of all present. It was noticed that this man was in tears most of the time during Mass, and at the end of it he went to Padre Pio, kissed his hands and broke down crying. His name is Dr. Carlo Kisvarday, the pharmacist of the *Casa Sollievo della Sofferenza,* the only survivor of the original trio, the three shipwrecked souls, to whom Padre Pio had entrusted his great plan and his hopes for the new hospital. They worked together in the most selfless manner and in the face of enormous difficulties and oppositions. The other two, Dr. Guglielmo Sanguinetti, and Dr. Mario Sanvico went to their reward without seeing the crowning glory of this inaugural day; the first died in 1954, the other in 1955.

His Holiness Pope Pius XII sent his Apostolic Blessing with a message read by the Superior General of the Capuchins at the beginning of the inaugural addresses. In his message the Holy Father referred to the new hospital as "a work inspired by a profound sense of charity." The traditional cutting of the ribbon was performed jointly by His Eminence Card. Lercaro and Padre Pio. On this occasion His Eminence pronounced some very inspiring words: "It is superfluous for us to address you in a place where things themselves talk most eloquently . . . I have been reminded of those words of our sacred liturgy: 'Where charity and love dwell, God is there.' It is equally true that where God is, there charity and love are found together . . . Have you not noticed it here in San Giovanni Rotondo? Yes, the whole world has noticed it! God is here! manifestly, therefore, charity and love dwell here."

With his customary simplicity and profound humility, Padre Pio said: "Divine Providence, with your very kind assistance, has produced this work which I now present to you. Admire it and join me in praising Our Almighty God . . ."

When Charity speaks, as it does at the Casa Sollievo della Sofferenza, it is God that speaks, because God is Charity.

PASCHAL P. PARENTE

The Catholic University of America
Washington, D. C.

Answers to Questions

THE USE OF THE BIRETTA

Question: Would you please give directions for the wearing of the biretta in liturgical processions? There seems to be great variety of usage.

Answer: The consensus of approved authors is that the biretta is not to be worn by a cleric who is not dressed in liturgical vestments when he is standing, walking (in procession or not), or kneeling inside the church. Cassock or habit and surplice, and the choir dress of prelates are not, in this context, considered liturgical vestments; on the other hand, the wearing of a stole suffices for a man to be *paratus* (i.e., vested). Therefore all but the vested officers of the Mass remove the biretta as they step into the church proper, wear it only when seated during the ceremony and, in the recessional, remain uncovered until they pass into the vestibule of the church. A Bishop presiding in *cappa magna* at the throne puts on the biretta as a sign of authority when he gives the blessing from the throne even though he is standing at the time. A subdeacon acting as crossbearer goes uncovered.

THE PROPER PREFACE

Question: I find that various ordos disagree on the Preface to be used in the Mass of Christ the High Priest, which we are privileged to say, under certain conditions, on a first Thursday or first Saturday. In the light of the Decree of March 23, 1955, is the Preface of the Cross still proper to this Mass or must we use the common or seasonal Preface?

Answer: The Preface of the Cross is still proper to the Mass of Christ the High Priest. There has been some misunderstanding on this point and hence a lack of agreement in some ordos. On Nov. 3, 1955, in response to the question: "Is 'proper Preface' to be understood strictly, or must it be understood in a broad sense so that

. . . in Masses of our Lord Jesus Christ, Eternal High Priest . . . the Preface heretofore prescribed is to continue to be used in the future?", the Sacred Congregation of Rites replied: "The general decree is to be understood strictly." Apparently on the basis of this response the ninth edition of *Matters Liturgical* specifies the common (or seasonal) Preface and, among others, the Ordo of the Universal Church for 1957, published by Edizioni Liturgiche in Rome, likewise directed that the common Preface be said. However, when asked specifically by the Bishop of Valence in France whether the Preface of the Cross is proper to Masses of the Precious Blood and of Christ the High Priest, the S.R.C., on October 31, 1956, gave an affirmative answer. Accordingly, the 1958 edition of the ordo mentioned above directs us to say the Preface of the Cross in this privileged votive Mass.

It might be added that the same response of the S.R.C. excluded the use of the Preface of the Nativity from Masses of the Blessed Sacrament. The common or seasonal Preface is now to be used.

THE BLESSING AT THE END OF MASS

Question: A young priest, not long out of the seminary, tells me that I am wrong in the way I begin the gesture of the blessing at the end of Mass. He says I should not join my hands immediately after kissing the altar at the *Placeat.* Some of the books I have consulted favor me but others give support to the opposition. Who is right?

Answer: In the *Ritus servandus in celebratione Missae* only one joining of hands is prescribed in the whole action: that which occurs before the face after the hands and eyes have been raised. Father J. B. O'Connell, in his early three-volume edition of *The Celebration of Mass,* called for two joinings of hands (the first immediately after the kissing of the altar) but, in the later one-volume printing and in the recent revised edition, he accords with the *Ritus* when he says: "Having finished the prayer *Placeat* the celebrant places his hands flat on the table of the altar and kisses it. Then, erect, he extends his hands to about the width of the shoulders and at the same time raises his eyes to the cross, and says aloud *Benedicat vos.* He then joins his hands before his face, lowers them to the height of his breast, lowers his eyes at the same time and

says *omnipotens Deus,* bowing his head to the cross at the word *Deus.* With eyes cast down and hands joined he turns by his right to the people (unless he is already facing the congregation) and, when directly facing them, places his left hand below his breast and with his right hand, raised so that the little finger is towards the people, makes the sign of the cross once over those present" (p. 361).

The rubricians who call for the joining of hands twice apparently draw their conclusion from the direction in the *Ritus* to extend the hands as they are raised: ". . . *elevat ad caelum oculos et manus, quas extendit et iungit.*" But *extendit* may here be understood to describe the action of turning the hands out from their position on the table of the altar, an action which may also widen the distance between the hands as they are raised.

This movement of the hands at the blessing is much the same as that which is made, interruptedly, at the beginning of the Preface.

JOHN P. MCCORMICK, S.S.

ARE WE TOO MUCH ON THE DEFENSIVE?

Question: Does it not seem that the Catholics of the United States are too much inclined to a defensive and apologetic attitude regarding their religion, amounting at times almost to a sense of shame and embarrassment that they are members of the Catholic Church?

Answer: I agree fully with the questioner. While it is certainly wrong for Catholics to be rude or overbearing with persons of other religious beliefs, it is surely not the proper course for Catholics to speak or act as if they were ashamed of their faith, or to assume habitually a defensive attitude without any attempt to challenge those who attack the Church.

As an example, we can take the question of the civil loyalty of Catholics, which some non-Catholics are questioning nowadays. Some of these attacks, I believe, are making Catholics timid, so that they are overanxious to protest that they are patriotic citizens. Indeed, some have made statements approaching to "My country,

right or wrong," when given the famous "loaded" question: "What would you do as President (or Governor, etc.) if a conflict arose between your official duties and the teachings of your faith?" Now, the fact is that the great majority of those who ask this question know full well that Catholics are just as loyal citizens as the members of any other religious group, but they wish to put Catholics "on the spot." They are unworthy of an answer, and should be told so in definite terms. They are repudiated by most of our non-Catholic fellow citizens who are fully aware that Catholics have given convincing proof of their patriotism from the very beginning of our nation. But Catholics should not be satisfied with the realization that they are not inferior citizens. They should be aware that the principles of Catholic faith regarding political life and international relations are superior to all others, so that civil officials who would know these principles and put them into practice would accomplish the most good for our country, especially in these troubled times. But such officials would have to be staunch Catholics, not spineless politicians.

Again, Catholics are sometimes asked if they would not be necessarily bound, according to the teachings of the Church, to make the Catholic Church the state church of our nation in the event that Catholics gained the balance of the voting power. Of course, the answer is "No," as anyone can conclude from the significant discourse *Ci riesce* of Pope Pius XII (Cf. *The American Ecclesiastical Review,* Vol. CXXX, p. 129 ff.). But why should a Catholic stop with this answer? Why should he not challenge the questioner to produce proof that his particular sect would not be made the established church of our land if the members ever gained sufficient voting power to effect this change? No intelligent person familiar with the attitudes of some of the non-Catholics of our land can doubt that there is far more reason to fear the official establishment of a Protestant church, if this could be effected by voting strength, than the establishment of the Catholic Church in the same supposition.

Priests should frequently point out to their people the advantages and benefits they can derive from the possession of the one true faith, and explain to them that, while they must ever be courteous and charitable in discussing religious matters with those of other religious beliefs, they must avoid any implication that their Cath-

olic religion renders them suspected or inferior citizens of our land. On the contrary, they should realize that a Catholic consistent with his religious principles makes the best citizen.

ADMISSION OF A MARRIED PERSON TO THE RELIGIOUS LIFE

Question: Will a married person ever be admitted to the religious life while the partner remains in the world—in other words, must both enter religion if one wishes to enter?

Answer: By the law of the Church a married person is forbidden to enter a religious institute validly, as long as he or she is bound by conjugal ties (Can. 542, n. 1). However, the Church can give a dispensation from this ruling, and sometimes does give such a dispensation, even though the other party remains in the world. Thus, when a separation has taken place because of adultery (Can. 1129), the innocent party is sometimes permitted to apply for admission to a religious institute. In commenting on this ecclesiastical prescription regarding the entrance of a married person into religion, Besté says: "As long as the bond of marriage lasts, even though a permanent divorce *a mensa et thoro* has been obtained, neither partner may enter religion without a dispensation from the Sovereign Pontiff. This dispensation is rarely granted, and is given only for a just cause, provided that the danger that the party might be recalled (by the partner in the world) after profession is permanently removed. If there are children still in need of the care of their parents, it will be useless to seek the dispensation" (*Introductio in Codicem,* p. 360).

THE MORALITY OF A KIDNEY TRANSPLANTATION

Question: In recent times the operation of kidney transplantation has been successfully performed between identical twins. Up to the present (January, 1958), eight such operations have taken place (seven at the Peter Bent Brigham Hospital in Boston, one at the Medical College of Virginia Hospital in Richmond). None of the donors have suffered any perceptible harm up to the present.

Two of the recipients have died, the other six are apparently in good health. What is to be said of the morality of such an operation?

Answer: Theologians are not in agreement as to the morality of organic transplantations from a living person. Some believe that such operations are forbidden by the natural law, on the ground that a person is not permitted to authorize the mutilation of his own body except for the benefit of the whole body by the principle of totality. Such, for example, is the teaching of Merkelbach (*Summa theologiae moralis,* II, n. 370) and Noldin-Schmitt (*Summa theologiae moralis,* II, n. 328).

Our present Holy Father, in an address to doctors on May 14, 1956, expressly stated that he did not intend to discuss this question (Cf. *The American Ecclesiastical Review,* CXXXV, 159). However, he did add that it is not permissible to argue to the lawfulness of organic transplantation on the score that the relation of an individual to society is analogous to the relation of a particular organ of the human body to the whole, so that the physical integrity of one individual may be sacrified for the benefit of another, just as one member of the human body can be excised for the well-being of another member or of society as a whole. This argument, as the Pope points out, is based on an erroneous concept of the relation of an individual to the social body.

However, this does not mean that the Pope has condemned transplantation, within certain limits. Hence, according to some moralists, it may be permitted, in harmony with Catholic moral principles, from one living person to another. I believe that a good argument can be given in defense of the morality of certain operations of this nature, such as the one described by the questioner. The argument is that God allows a person a certain limited dominion over his bodily integrity. For example, all theologians allow blood transfusions. On the same ground, I believe, we can argue that God allows the transfer of organs from one living person to another as long as the operation does not gravely endanger the life of the donor and does not impair his functional integrity. By this last phrase we mean that he can continue to function as a normal human being after the operation, without being noticeably or gravely impeded in the use of his limbs and members. Now, I do not believe that the kidney transplantation, performed by reliable surgeons, involves either of these two evils. As far as actual results

are concerned, none of the donors have died up to the present, so there does not seem to be grave danger to life involved in donating one kidney. Furthermore, the donors are apparently functioning properly, without any noticeable impairment, like many other persons who have had one kidney removed for pathological reasons. Hence, as long as there is no decision to the contrary from the Holy See, I would assure any surgeon who is in doubt about the morality of such an operation, or any person who wishes to be the subject of the operation, that he is on sufficiently safe moral grounds to take part in the kidney transplantation.

COMMON ERROR IN A HOSPITAL

Question: A priest not possessing faculties for confessions from the local Ordinary, while visiting a patient in a hospital, was requested by this latter to hear his confession. The priest complied with the request on the ground that common error supplied the requisite jurisdiction, and that the fact that the patient was desirous of the benefits of the sacrament of Penance afforded sufficient reason for inducing common error. It should be added that the patient was not in danger of death, nor was the patient a religious woman, to whom Canon 523 might be applicable. What is to be said of the procedure employed by this priest to justify him in hearing the patient's confession?

Answer: There are occasions when a priest, while aware that he does not possess faculties for administering the sacrament of Penance from the local Ordinary, may lawfully obtain the required jurisdiction by inducing common error—for example, when a large group of people are waiting for confession on Trinity Sunday, many of whom will probably not come again for a long time if they are not given the sacrament of Penance now, and the priest cannot contact any diocesan official who will give him faculties. In such a case the priest may enter the confessional and hear confessions with the assurance that his ministration is both valid and lawful (Damen, *Theologia moralis,* II, n. 360). But the case described by the questioner is very different. Only one person is concerned, other confessors are probably available, and there seems to be no urgency; hence, it is difficult to see how the priest was justified in

his attempt to induce common error. Indeed, it would seem that his administration of Penance was not only illicit, but also invalid. For, the most generous opinion as to the act that will obtain faculties for a priest through common error seems to be that of Cappello, who requires no more than an act which *by its nature* is capable of giving many people the impression that the priest is empowered to hear confessions, such as the act of entering a confessional in a public church even if only one person is present. (*De sacramentis,* II, n. 342). This procedure might confer faculties in the case described if the confession of the sick person were heard in a confessional in the hospital chapel; but there is no theological reason to believe that common error can be induced if the priest merely sits at a sick person's bedside and tells him to make his confession.

FRANCIS J. CONNELL, C.SS.R.

Book Reviews

BY LOVE POSSESSED. By James Gould Cozzens. New York: Harcourt Brace and Co., 1957. Pp. 570. $5.00.

This novel has burst upon the contemporary American scene accompanied by reviews that would have a tremblingly-anxious literary world believe that it is the greatest thing that has happened since the invention of printing. In saturnine isolation, Mortimer Adler and Dwight Macdonald have seen in it an overpraised mediocrity; but most critics have followed the line of the usually perceptive Clifton Fadiman, who considers it a most mature and readable piece of fiction, and Orville Prescott, who calls it "a triumph of literary craftsmanship." The urbane *New Yorker,* with an unwonted enthusiasm, tells us that our lives will never be the same after reading it.

This review, unfortunately, is written by one whose life is singularly unchanged by the tedious experience of living vicariously two days in the personal and professional life of lawyer Arthur Winner, the perfect type of victim-image in the modern novel, prophesied by Kafka, and vigorously proclaimed by an unscrubbed horde of bitter young men who wallow in monosyllabic prurience and prolix self-pity.

Mr. Cozzens is not a bitter young man. He is a bitter older man, and his prurience is polysyllabic. He is indeed capable of a kind of pity for the plight of the Man of Reason, and if one succeeds in wading through his sprawling sentences, one finds a sporadic brilliance of descriptive power.

The author works with the highly popular formula of religion and sex, a usually successful procedure if the sex is not too subtle and the religion not too profound. And although Mr. Cozzens' treatment of sex is clinical rather than lavatorial, in his objectionable descriptions of both licit and illicit love, he exhibits a crudity and indelicacy quite at variance with the fastidiousness of style of which he is sometimes capable.

In his treatment of religion, we have a departure from the popular, romanticized portrayal of the pious road to Miltown, although it is scarcely more satisfactory. Mr. Cozzens' treatment is a one-dimensional, relentlessly anti-Catholic polemic of a naturalistic snobbism, which considers theists as intellectual inferiors, usually foreign and always

vulgar—unless they happen to be unbelieving Protestants like hero Arthur Winner.

Cozzens apparently shares the aprioristic assumption of Arnold Bennett that no one with a really first-rate mind can possibly believe in a Supreme Being. Mr. Cozzens has presented man who has not only ceased to believe in God, but has also ceased to believe in man and in his inevitable perfectibility. He apparently shares the strange conviction of the talented writer, Mary McCarthy, that a belief in prayer and immortality is a whining and cowardly attempt to "make a deal" with a supposititious God.

Like the Nietzsche for whom Cozzens is reported to have great admiration, the author does not believe in the religion of progress. His is the theme of progressive dissolution in contemporary literature that Colin Wilson has referred to as the "death of purpose." In the novel, an honest man turns out to be an embezzler, the proper man an adulterer, the noble girl a suicide. Like the little opossum that Arthur Winner catches in the glare of his headlights, and destroys with his car, man is the victim who waits for death.

In this dysteleological universe, man has just one thing to which he can cling—raw courage. But just as Nicholas Berdyaev considered life meaningless without freedom, and a crucifixion with it, Cozzens considers courage merely as a palliative force that lessens the anguish of this self-enclosed absurdity called man.

Courage has its limits. Man is propelled into situations which he can neither comprehend nor control. Arthur Winner's dalliance with the vaguely-drawn character, Marjorie Penrose, on the very day of his wife's death, is not the result of affection or rationalized promiscuity. It is merely the result of a visceral compulsion accompanied by a Nietzschean exultation in violence.

Mr. Cozzens' religious portraiture has none of the mischievous adroitness of Roger Peyrefitte, nor the sneering urbanity of Paul Blanshard. It is rather the old nativistic idiom of a Maria Monk delivered in tones less shrill. He hints darkly at "considerable sums" paid for Roman annulments. Poor boy bishops, disguised only by the diaphanous tissue of Mr. Cozzens' literary form, ordain brainwashed young men who say "modren" when they mean "modern," and "inneresting" when they mean "interesting." These young men, incidentally, can be said to possess a vocation only if they exhibit to their respective bishops the requisite degree of stupidity, and their apparent affability (never very real) masks a sinister dislike of well-mannered suburban adulterers like Arthur Winner.

Particularly susceptible to the strategems of these clerics are the alcoholics, by no means anonymous, and hosts of the emotionally unstable. They become converts and, as everybody knows, the poor people are no longer fit for anything, except maybe for the trivial tasks of running huge motor empires or important embassies.

It is to be noted, moreover, that hero Winner and his talkative friend, Julius Penrose, speak a surprisingly similar language when discussing Catholicism; and it may be suggested too that Arthur Winner's long colloquy with the ridiculous Mrs. Pratt on the subject of religion is one of the most tendentious and fatuous passages in contemporary literature.

Such a charge, of course, brings up the question of the justice of identifying an author with the sentiments of his characters. Admitting the impossibility of proving such identification, one might indeed wonder, if wordy tracts, alien to the literary form of the novel, are awkwardly introduced. The belaboring of thinly-disguised religious personalities would also seem to be an unfair technique of one who is simply trying to re-create with eidetic fidelity a certain type of bigot.

It is this reviewer's opinion, however, that the biggest fault of this supposedly "great" novel lies in the fact that none of its characters are really "by love possessed." Except for a single scene in which the hero meditatively contemplates his sleeping daughter, we read nothing that suggests gentleness or tenderness. To Mr. Cozzens, love is always full of sound, fury, and brutal physical urgency. His is a repertoire of values in which we find regret without penitence, propriety without goodness, religion without faith, and life without meaning.

But Mr. Cozzens, has, in this dreary book, rendered a signal service. He has shown us, not the "death of purpose" but the death of the good pagan, who has enjoyed a spurious respectability for a century. He has shown us that man without God gradually sheds the decidua of belief and custom, to stand alone in loveless isolation in a world that he was supposed to humanize.

And finally, Mr. Cozzens has borne eloquent testimony to the prejudices of the theoretically unprejudiced who are far more assertive in their denials than are theists in their affirmations. Perhaps Mr. Cozzens has pictured himself a Hercules whose sole task was to clean out the Augean stables of the world. We will all agree that his world is a bleak and empty place.

ROBERT PAUL MOHAN, S.S.

DE CHRISTI RATIONE ESSENDI ET OPERANDI: RECENTIORIS CONTROVERSIAE THOMISTICA SOLUTIO IUXTA GENERALIOREM DOCTRINAM DE ORDINE OPERATIVO. By Carlo Molari. Rome: Catholic Book Agency, 1957. Pp. 257.

The Christological controversy to which the subtitle of Father Molari's excellent book refers is the one that has to do with our Lord's human activity and its relation to the Word. The problem, which has appeared under new aspects during these last few years, is really quite old and very complex. As a matter of fact, it presupposes all the metaphysics of the doctrine of the Hypostatic Union, and reflects all the nuances of interpretations on this subject.

The individual contributions to this discussion have been numerous and competent. Father Galtier wrote his *L'unité du Christ,* and Archbishop Parente his *L'io di Cristo.* Fathers Seiller, Diepen, Xiberta, and Ternus also entered into the debate.

All theologians agree, as of course they must, on the attribution of Our Lord's human activity to the Person who is the Second Person of the Blessed Trinity. They are not in agreement, however, as to how this attribution is to be understood and as to how its metaphysical nature is to be explained.

Some defend a simple extrinsic attribution, founded on the fact that the human nature belongs to the Word by reason of the Hypostatic Union. According to these theologians, the Word could not in any way be immanent with reference to its own human activity without compromising the dynamism of the assumed nature and without contradicting the commonly admitted principle that all the actions of the Three Divine Persons that affect created reality are one and the same, common to all the Persons. Thus the human nature of Christ possesses, within the ambit of its own activity, a certain autonomy which psychologically resolves itself into an immediate consciousness of its own operative independence.

The Thomists are evidently somewhat loath to accept such conclusions, primarily because of the doctrinal value of the well-known philosophical principle: *actiones sunt suppositorum.*

Nevertheless, even among these theologians there are some who modify the force of that axiom in such a way as to approach, in fact, to the Scotistic positions. Other Thomists, however, interpret more faithfully the teachings of Aquinas, which, on this subject, derives from the great masters of the patristic tradition. These writers designate the Word as the Agent and the Cause of operation for all the activity which

He performs through His human nature. The Word, therefore, is immanent to all His own human activity, even with respect to the natural dynamism of the nature He assumed.

It would appear that the principal merit of the excellently documented study by Father Molari is to be found precisely in the fact that, following the paths indicated by Archbishop Parente, to whom he himself appeals, he has made a most profound investigation, along both philosophical and theological lines, of this operative presence of the Word in the human activity of Christ.

According to his conclusions this presence of the Second Person of the Blessed Trinity in the human activity of Christ is not exclusively moral. It is not a mere presence of simple attribution or of assistance. It is a true operative presence, insofar as the Word, as a Person, is the Principle of all the activity of the nature that belongs to Him.

This most delicate aspect of the assumption of the flesh by the Word has exacted from the author a long analysis of the metaphysical teaching of St. Thomas about the operative order. Father Molari has, with the backing of many statements by St. Thomas, come to the conclusion that, while nature is the *formal* principle of activity, only the person is the complete and perfect *agent,* in virtue of its own existence, which renders it autonomous and subsistent.

Consequently, since in Christ the human nature, considered by itself, does not possess its own created existence (incidentally, the chapter of Father Molari's book which deals with the fact that Our Lord has only one existence seems to be not only adequate but exigetically complete), His human nature cannot be designated as a complete and perfect agent, but must be called only a formal principle of human activity. The true Agent, from whom the action proceeds completely and perfectly, by reason of the subsistent being which He communicates to His own assumed nature.

In this way the natural dynamic of the assumed humanity of Christ is taken into account, and, at the same time, the attribution of the human activities to the Word is metaphysically justified.

There remains, of course, the difficulty arising from the Trinitarian axiom: *actiones ad extra in Trinitate sunt trium personarum.* Father Molari observes, on this point, that the operative influx is not properly an operation as such, but is rather a terminative actuation. It is precisely the dynamic aspect of the terminative actuation which constitutes the Hypostatic Union. As such it is not exhausted in the first instant of that Union, but it enters into all the metaphysical developments, and thus also into the operative developments of the assumed nature. So

it is that the dynamic influx of the Word is not an operation *ad extra,* but rather a terminative actuation exercised by the personal Existence of the Word and which constitutes the metaphysical basis for the human activity of the assumed nature.

In the same way that the assumption of the human nature is attributed exclusively to the Word, the human activity of Christ, based upon that same terminative actuation, must also be attributed exclusively to Him and not to the Father or the Holy Ghost. This reasoning is correct. Within the ambit of Thomistic doctrine, no exception can be taken against it.

The author seems, however, to have encountered a greater dfficulty in his treatment of the mystery of the volitional order in Christ. This difficulty, which was the underlying occasion of Monothelism, appears more serious now under this aspect. How can the human will of Christ, with the perfection of its natural and free dynamism, have been constantly subject to His divine Will? Father Molari notes at the very outset that it is useless to appeal to the operative influx, since this belongs to the metaphysical order and has nothing to do with the formal order. He rather prefers to analyze the Thomistic and patristic texts in which the absolute uniformity of wills in Christ, based on the unity of His person, is affirmed. As a matter of fact, one agent cannot possibly have at the same time two opposite rational tendencies. And, as Christ, with His divine Will, always wills in a definite way, He cannot will otherwise by means of His human nature. Even if this justifies the author from a psychological point of view, it forces him to appeal to the declaration of St. Thomas to the effect that *omne illud quod est naturaliter subiectum alicui, bonum suum habet in hoc quod ei subdatur* (*In De Divinis Nominibus,* IV, 19, n. 537).

This seems to be an elegant statement of the problem rather than a complete answer to it. Perhaps, by proceeding further along this same line, Father Molari might have been able to clarify this difficult question more adequately. Others would prefer to base their answers upon the gifts of the Holy Ghost or upon the divine premotion. It does not seem, however, that we have yet found the best or the definitive resolution of this problem.

The chapters on the instrumentality of the human nature bring to a close Father Molari's analysis of the operations of Christ. They bring out, in an excellent although sometimes in a slightly artificial manner, the various aspects of the dependence of the human nature on the Words and on the Blessed Trinity.

MARCELLO BORDONI

JOSEPH MOST JUST. By Francis L. Filas, S.J. Milwaukee: The Bruce Publishing Co., 1956. Pp. 141. $3.50.

Once again Father Filas presents with characteristic clarity a summary of theological opinions in the field of Josephology. Chief topics considered are the dignity, holiness and privileges of the foster, or virgin, father of Christ. The author had previously treated St. Joseph's dignity and sanctity briefly in a six-page chapter of *The Man Nearest To Christ;* but now he develops the theme into book proportions. Moreover, these theological questions spring quite naturally from the ideas of Joseph's virginal marriage and fatherhood which Father Filas developed so capably in his theological study, *Joseph and Jesus.*

A preliminary chapter introduces, defines and explains basic notions in Josephology. Then follow chapters on St. Joseph's dignity, St. Joseph's holiness, St. Joseph's privileges, and St. Joseph's patronage. The final chapter consists of a history and commentary on the petitions for St. Joseph's advance in the liturgy. Two appendices complete the book. The first traces the devotion to St. Joseph during the past four hundred years; the second lists resolutions from the Session of Studies held at St. Joseph's Oratory, Montreal, Aug. 1-9, 1955.

The array of texts from the Fathers and theologians, along with their analysis, is not a sustained feature of this work, as it was in *Joseph and Jesus.* While the book is not completely bereft of them, and while it does contain appealing gems of theological reasoning, penetrating commentaries on the papal documents relating to St. Joseph make up the backbone of the book.

Another salient asset is the careful re-organization of material published previously and incidentally in *The Man Nearest To Christ.* In fact, the reader finds it hard to resist wondering why a new work was preferred to a revised and enlarged edition of the latter title. It is especially, though not exclusively, in the final third of *Joseph Most Just* that so much material from *The Man Nearest To Christ* is incorporated. While this material has been brought up to date and has been given new emphasis through arrangement according to theological themes rather than historical occurrence, the duplication which remains is extraordinary. The chapter on St. Joseph's patronage (pp. 80-94), the data concerning the petitions to advance St. Joseph in the liturgy (pp. 95-108), the tracing of devotion to St. Joseph during the past four hundred years (pp. 109-134), would become skeletal without the duplicated portions; and *Joseph Most Just* would be reduced to pamphlet size. Paradoxically, the texts of the papal documents are not part of the duplication; and yet their inclusion as an appendix would have con-